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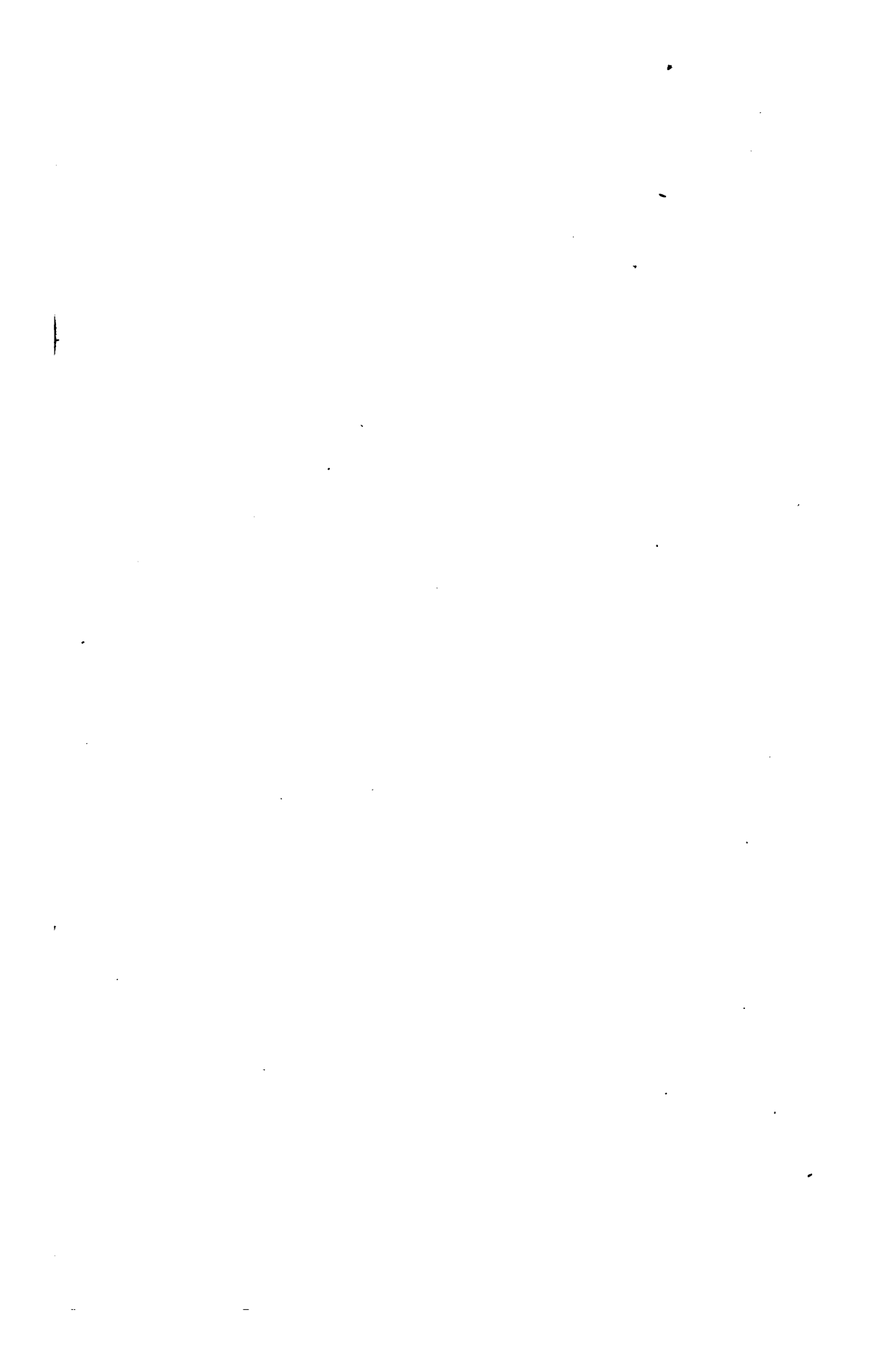
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REMARKS

ON

**THE GENERAL TENOUR OF THE NEW
TESTAMENT,**

REGARDING THE

NATURE AND DIGNITY OF JESUS CHRIST:

ADDRESSED TO

MRS. JOANNA BAILLIE.

BY

THE BISHOP OF SALISBURY.

THE SECOND EDITION.

SALISBURY:

W. B. BRODIE AND CO.:

**SOLD ALSO BY MESSRS. RIVINGTON, AND HATCHARD AND SON,
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M.DCCC.XXXII.



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PREFACE

TO

THE SECOND EDITION.

THE only material difference between this second edition, of the following Letter, and the first, is in the omission of a very short passage (p. 49), relative to the evidence of our Saviour's death on the cross, by the issuing of blood and water from his side, which was generally considered by the ancient Fathers as miraculous ; but which may be accounted for from natural causes.

This alteration has been made at the suggestion of a learned friend ; and when I inform my readers, that *that* friend is LORD GRENVILLE, I shall have said enough to secure their best attention to the observations,

both on the interpretation of the eighth verse, and on the general scope of the whole controverted passage, most obligingly communicated to me in the following letter :

“ I have just read, with much attention,
“ and with a satisfaction which I cannot
“ forbear taking the liberty of expressing to
“ your Lordship, your Letter to Mrs. Baillie,
“ on her late publication.

“ I strongly feel with what deference it
“ becomes me to speak on such subjects ;
“ but you have removed, by your paraphrase,
“ the principal difficulty which I had felt
“ respecting 1 John v. 7, 8 ; the difficulty, I
“ mean, of annexing to the passage a definite
“ and connected sense, in accordance with
“ the general tenour of the Epistle. The
“ heavenly witnesses to the divine nature,
“ and the earthly witnesses to the human
“ nature of our Saviour, seem, to me, by
“ your explanation, to be clearly pointed,
“ and naturally contrasted with each other.

“ But allow me to express a doubt, which
“ has occurred to me, very erroneously per-
“ haps, respecting your epithet *miraculous*
“ (p. 49) to the effusion of blood and water,
“ and your view of that circumstance, as a
“ *supernatural* attestation of Christ’s human
“ nature. If I am correctly informed, that
“ effusion would have been, in any case, a
“ *natural* consequence of the wound which
“ pierced the heart. It is, therefore, not a
“ heavenly but an earthly witness of the
“ actual death of our Saviour, on the cross.
“ And, if I mistake not, it is in that view
“ that it is so particularly insisted on by St.
“ John, who declares himself to have been a
“ spectator of the fact ; standing, as we know
“ from other circumstances, very near to the
“ cross itself.

“ I need hardly suggest to your Lordship,
“ that this view of that particular part of the
“ passage in question tends (so at least it
“ appears to me) to confirm, not to shake,

“ your perspicuous explanation of the whole,
“ and the important consequences to which
“ it incontestably leads ; and it is for that
“ reason that I have taken the liberty of
“ submitting it to you.”

The internal evidence of a passage is so important a part of the proof of its authenticity, that I cannot refuse myself the pleasure of adding the sentiments of another learned friend * on the subject.

“ Although I have been long accustomed
“ (I believe without a sufficient knowledge of
“ the subject) to consider 1 John v. 7 as
“ lost to us, I may now confess, that I am
“ one of the ‘ shaken ’ ones. Whether there
“ is a sufficient external authority to sustain
“ the text, independently of internal evidence,
“ I still think *very* questionable ; but I cannot
“ help acceding to thy general view and para-
“ phrase of the whole passage, which comes

* Joseph John Gurney, Esq., Author of *Biblical Notes and Dissertations*.

“to my mind with much of the evidence and
“weight of truth. I also think the argument,
“drawn from the comparison of the Epistle
“with the Gospel, well put, and very con-
“vincing.

“Perhaps the greatest difficulty, in the way
“of thy interpretation, is the different sense
“put on the ‘water and the blood,’ in v. 6 to
“that which they appear to have in v. 8. I
“have before noticed, that the Apostle is
“accustomed to use the same expression in
“different senses, in a very short space,—
“indeed, without any interval. For example,
“‘He came into the *world*’ (that is, this lower
“world), ‘and the *world*’ (that is, the people
“of the world) ‘knew him not.’”

A difficulty has also been objected as to
the right acceptation of the word *spirit*, in the
eighth and the seventh verses. Mr. Porson
asks, “If the *spirit*, in the eighth verse, refers
“to the Holy Spirit, what is the sense of the
“same Spirit witnessing both in heaven and

“ on earth ?” I see no difficulty in an omnipresent Spirit’s witnessing both in heaven and on earth, if the same Spirit were meant in both verses ; but if Augustine, Eucherius, Cassiodorus, and others of the ancient commentators have rightly interpreted (as I conceive they have) the *literal* sense of the eighth verse, the Holy Spirit is not there meant, but the *human Spirit* of Christ, *expiring* on the cross.

Again, Mr. Porson asks, “ Why is the “ epithet [holy,]” after being twice omitted, added [to Spirit] in the seventh verse ? Beza says, “ In order to distinguish one Spirit “ from the other, *ut ab eo distinguatur cujus “ fit mentio in sequenti versu.*” Perhaps, too, because when the Three Divine Persons are connumerated in the same passage, as in Matth. xxviii. 19, 2 Cor. xiii. 14, the epithet was usually added. It may also be asked, why, in the original, the expression of *unity* in the two verses differs, one from the other,

both *doctrinally* and *grammatically*? The reason appears to be, because in one the unity is *essential* and *real*; in the other, *adventitious* and *apparent* only; and because the eighth verse is dependent on the seventh, as a relative is on its antecedent.*

My learned friend's doubt, "whether there "is a sufficient *external* authority to sustain "the text, *independently of internal evidence*," may, perhaps, be removed by another question,—whether the weight of the internal *added* to the *positive* external evidence, which we *possess* for the controverted verse, is not sufficient to overbalance all the *negative* evidence against it?

The value of the internal evidence of a passage cannot be better stated than in the words of Griesbach: "In dijudicandis lectionibus "spectatur, *primo* interna earum bonitas,

* On the grammatical ground of the dependence of the eighth verse on the seventh, see Wolfii Curæ Philol. ad locum; the Archbishop of Cherson's Letter to Matthæi; and Bishop Middleton's Doctrine of the Greek Article.

“ quæ rebus pluribus cernitur ; *secundo* testimonium, codicum, versionum, patrum, antiquorum et bonorum.” *

The various circumstances (*res plures*) which constitute internal evidence, he has particularised in another passage : † “ *Insita* sua *bonitate* commendatur lectio, quæ *vel* auctoris cogitandi sentiendique modo, stylo, scopo, cæterisque *περιωραστοι* sive exegeticis, ut contextui, adjunctis, oppositis, etc. sive historicis omnium convenientissima, *vel* ita comparata est, ut ea, velut primitiva, posita facile intelligi queat, quomodo cæteræ lectiones omnes sive librariorum errore, sive scribarum, grammaticorum, commentatorum aut criticorum inepta sedulitate, progenitæ ex illa fuerint.”

I have “ frequently dwelt on the importance attached to internal evidence by Griesbach and other eminent critics,” as Crito Cantabrigiensis has informed his readers (in his

* *Symbolæ Criticæ*, Vol. II. p. 90.

† *Prolegom.* ed. Nov. Test. 1796. Sect. iii. initio.

Vindication of the Literary Character of Professor Porson, p. 78), who, at the same time, admits, that “ the force of internal evidence “ is undoubtedly *very decisive* in its effects, “ when it is *rightly* applied. It is, indeed, in “ its right application that the great difficulty “ of criticism consists.—The fact is, that the “ true reading can, in *no case*, be decided “ without maturely considering the *whole scope* “ of the passage to which it belongs. No “ man, indeed, can be a great Scripture critic “ without an acute and a comprehensive mind; “ nor can satisfactory results be generally “ expected without *patient investigation* and “ *continued thought*,” for the possession and exercise of which, Crito appears to give no credit to the advocates of the verse.

To “ patient investigation and continued “ thought,” I may, perhaps, without any great degree of vanity, lay some claim, after many years’ attention to this most interesting and important passage—so important (in the

opinion of no ordinary judge of Christian truth and Scripture evidence*), that, “if the words “be once acknowledged to be the words of “Scripture, it gives a conclusion to all the “Hereticks’ pretensions.” My own convictions of its authenticity have progressively increased during a long and almost uninterrupted attention to the subject, in all its relations,—to the diction and context of the passage, to its connexion with the general scope of the Epistle, and with the correspondent passages of the Gospel. It is, therefore, with confidence that I refer to Griesbach’s Rules of Evidence, *internal* and *external*, for determining the true reading of a disputed passage; and on his principles I contend, that,

1.—The controverted verse has all the marks of *interna bonitas* (as I have shown at large in the following Letter), arising *either* from the author’s sentiments, style, scope,

* Hammond Annot. ad loc.

and other circumstances exegetical and historical, *or* from the facility with which its absence in the most ancient MSS. may be accounted for.

For, “ admitting the verse to be genuine ” (*ea, velut primitiva posita*), its absence from the most ancient copies may be accounted for from that accident in writing, so common to all manuscripts—the omission of words and sentences occasioned by the near occurrence of the same words. This cause of the omission of the seventh verse is rendered the more probable (if not positively certain), by the remarkable fact, that, in some of the most ancient MSS., the *eighth* verse is omitted, and not the seventh ; and by the not less remarkable fact, that, of those Latin copies which omit the seventh verse, the majority retain *in terra* in the eighth, a manifest evidence of its absent relative *in cælo*.*

* See a *Selection of Tracts and Observations* on 1 John v. 7. Part I. Introduction, p. 1.*

2. The *external evidence* against the verse is founded on its absence from *all* the most ancient Greek MSS. of the New Testament. When this is conceded, it should be remembered, that there are only *two* Greek MSS. of St. John's Epistle remaining of the first *eight centuries*. It is impossible, therefore, to ascertain, beyond conjecture, what was the text of the lost copies. But a probable conjecture may be formed, from the evidence of the ancient Latin version, and of Jerome's translation in the fourth century. It is evidently alluded to by Tertullian in the second century, partially quoted by Cyprian in the third, entirely translated by Jerome in the fourth, and wholly quoted by the Latin Fathers, learned in the Greek language, in the fifth and sixth centuries. It is, therefore, morally certain, that it must have been extant in some of the Greek originals, not only of Jerome, a professed translator from the Greek, but of the other learned Fathers,

from Tertullian to Fulgentius and Cassiodorus; from some of whose copies the Greek MSS. of the *Princeps Editio*, and others now extant, must, in all human probability, have descended. Whatever be the age of the Codex Ottobonianus (at the latest of the fifteenth century), its existence is of importance, as an evidence that the Complutensian editors had a Greek copy for their text, and that the verse was not translated by the editors from the Vulgate.

When Mr. Porson, in his Letters to Archdeacon Travis, in 1791, said,—“ Where there “ is *no external evidence*, internal evidence “ can never be pleaded for the necessity of “ so large and so important an addition,”* there was at that time *external evidence* of the verse enough to induce Hammond, Bull, Grabe, Mill, and Bengelius to maintain its authenticity. But, since the publication of the Letters, the external evidence has been

* Letters, p. 290.

augmented by the important discoveries of the Codex Ottobonianus, of Augustine's Treatise De Speculo, and of the *Manuscript Notes* of the Secretary of the Congregation, appointed by Clement VIII. to edit the Vulgate, in which an appeal is made to a Greek Manuscript at Venice, as one of the grounds for preserving the verse. A Greek MS. containing the verse was also extant at Venice, early in the last century, and was shown to Paulus Antonius (Paul Gabriel Antoine), as we are informed by Harenbergius : * a circumstance perhaps unknown to Mr. Porson, certainly not noticed by him. A reference to the same Greek MS. appears to be made in the margin of a Greek MS. formerly in the possession of the Abbate Canonici, and now in the Bodleian.†

Crito Cantabrigiensis (*Vindication*, p. 75) observes, that by "*no external evidence*," in the

* Bibliotheca Brem. N. C. 11, p. 428.

† Canonici Gr. MSS. B. 110.

language of Mr. Porson, was meant, “no evidence from *manuscripts*,” that is, from *Greek MSS.*, as Crito must have meant; for of the Latin MSS. Mr. Porson acknowledges, that “for *one* that omits the controverted verse, “*forty* or *fifty* retain it.” (Letters, p. 139.) But in the *Greek MSS.*, Crito says (p. 76), “*not a vestige of the Verse is to be found*,” and that the *internal evidence*, alleged by some persons, “is in opposition to the *united testimony of manuscripts, versions, and Fathers*.” (P. 386, 387.) Five years have passed since these unqualified negatives were pronounced; and perhaps the learning and candour of the Critic, and that “patient investigation, and “continued thought,” which he justly thinks necessary, for the right perception and application of the internal evidence, may dispose him to take a less passionate view of the *whole* evidence, than his admiration of Mr. Porson’s talents dictated to him,—if not to admit, that the *internal evidence* of the verse,

added to its *external authority*—from Greek MSS. now extant, and others known to have been extant, as well as from the Latin Version and Fathers, is sufficient to establish the canonical authority of the verse.

T. S.

March 30, 1832.

NOTE to pp. ix. x.

A new interpretation of the eighth verse has lately been proposed by the learned Professor of Divinity at Oxford (*in his Greek Testament with English Notes*), who considers that verse as intended by St. John “to prove that *Jesus* and *Christ* are one “Person.” There appears to be nothing in the Epistle, which has any allusion to such an heresy, as that *Jesus* and *Christ* are two Persons; and therefore nothing which required any testimony to prove that *Jesus* and *Christ* are one Person; nothing in the Gospel of St. John corresponding with such testimony.

The heresies, to which the Epistle is opposed, are those which denied that Jesus was *the Son of God*, and that the Son of God was *come in the flesh*. To these heresies are expressly opposed ch. ii. ver. 22, iii. 8, iv. 2, 3, v. 1. 5; passages which are confirmed by the threefold testimony of the heavenly witnesses in the seventh verse, and of the earthly in the eighth; and by the general conclusion of the Epistle: “We KNOW that the SON “OF GOD is COME.”

The learned Professor objects, that the seventh verse, “as “printed in our *modern* editions, is not to be found in any existing MS.” If this were a valid objection, it would affect the authenticity of every ancient Work, of which there are many MSS., or more than one. For there is no printed text of any such Work, as it stands in our modern editions, to be found in any one existing MS. Dr. Bentley’s view of the Various Readings of the New Testament will account for this, and supply the answer to the objection. The text of the verse, as it now stands (from R. Stephens, 1550, to Bp. Lloyd, 1825), is as *ancient* as the middle of the sixteenth century, and within somewhat less than thirty years of the *first printed* edition.

TO
MRS. JOANNA BAILLIE.

PALACE, SALISBURY, *June 3, 1831.*

MADAM,

THE love of truth, which dictated, and the candour with which you have executed, the plan of your “VIEW of the general Tenour “ of the New Testament, regarding the Nature and Dignity of Jesus Christ,” and the Doctrine of the Trinity, induce me to hope, that you will accept in good part, the following Remarks on the important subjects of your Tract. The Remarks have been prompted, in the same spirit with your own, by a wish to remove the doubts which have occasioned your present dissent from that doctrine, which you admit “ may be termed, “ with little limitation, the professed doctrine “ of all established Churches in Christen-

“ dom ” (p. 124), and, I add, of the Christian Church from the first promulgation of the Gospel. This is our strong hold, that the doctrine, which we profess, is the doctrine which was taught by Christ and his Apostles, and by the Fathers of the primitive Church. This, I repeat, is our “ strong ground ;” not the *analogy*, on which you think we rely, subsisting between our doctrine and the incomprehensible mysteries to be met with in all the works of nature. “ The advocates for “ the High Church doctrine (you say, p. 2), “ taking it for granted, that the chief reason “ for dissenting from their authoritative and “ established belief, is its being incompre- “ hensible, when taken along with the unity “ of God, use, and justly use, in its defence, “ a powerful argument : ‘ Every thing round “ ‘ us,’ say they, ‘ is a mystery : we know not “ ‘ how our own volition effects one movement “ ‘ of our body ; we know not how a seed, “ ‘ put into the earth, produces an herb or a “ ‘ tree ; we know not how the smallest leaf “ ‘ bursts the little bud attached to the parent “ ‘ stem, and unfolds itself to the air ; and

“ ‘ shall we reject what is taught in the Scripture, because we are unable to comprehend “ ‘ it?’ On this ground they stand strong.”

The incomprehensible nature of the Divine Attributes is, probably, a very common cause of unbelief; and the conviction which we all must feel of the natural incredulity of our vain imaginations, should operate as a caution against its propensity to reject “ the things “ of the Spirit of God ” (1 Cor. ii. 12—14), especially as *revealed* in Scripture, and *authoritatively* professed by the Church. But, though we may justly urge this caution in our defence of the generally-received doctrines of Christianity, still our strong holds are the *plain evidence of Scripture*, and the concurrent *testimony of the primitive Church*.

II. Before, however, I state these grounds (which I shall do as briefly as possible), it may not be improper to notice some of the aids towards the right understanding and interpretation of Scripture, the want of which is, I am persuaded, one of the chief sources of dissent from the primitive, or, as you call it, the “ High Church doctrine,” professed by

the Church of England. A knowledge of the original languages of the Scriptures is necessary to the perfect understanding of the written Word of God. I shall content myself with one very important example, which, as it contains a substantial proof of our “high Church doctrine” respecting the supreme Divinity of Christ, may serve as a test of your observation (pp. 3 and 127) on the sufficiency of plain common sense for the right understanding of Scripture. “The deepest scholar (you observe), when he has examined the original words of any passage, and clothed it in corresponding words of his own native tongue, is a better judge of its meaning than a man of natural good sense, who knows no language but his own, *only in as far* as he may have compared that passage with others in the original versions, relating to a similar subject. Put a translation of the passage in question, and translations of those related to it, under the consideration of the unlearned man of sense, and he becomes as competent a judge of its meaning as the scholar.” The passage which I have

selected for our consideration, is one which you have included in your collection (p. 106) from St. Paul's Epistle to Titus, ii. 13 : " Looking for the blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Any person of plain good sense, who is unacquainted with the original text, must suppose, from the common version, that the Apostle meant by the words "*the great God*," and "*our Saviour Jesus Christ*," two different persons. If the Latin, the most ancient and most authoritative of the versions of the New Testament, be laid before him in a modern version of it, it will convey to him precisely the same impression as before, namely, that the great God is one person, and Jesus Christ another. A little knowledge of Greek would show him why, according to the grammatical construction of the original, the terms "*the great God*" and "*our Saviour*," equally and necessarily belong to Jesus Christ. But, though unacquainted with Greek, if he be told that the Greek Fathers, who " were the best judges of the peculiar idioms and grammatical distinctions of their own language,"

(to use your own words respecting the Jews, p. 5,) interpret the passage in the sense of the grammatical construction, and employ it as an invincible proof, that Jesus Christ is our great God and Saviour, it is reasonable to suppose, that he would readily submit *his* judgment to *theirs*, and not reject a testimony of Scripture so interpreted and maintained. If you had not informed your readers, that you are not conversant with that language, I should have recommended to your perusal, "*Six Letters to GRANVILLE SHARP, Esq.,*" by the present learned Master of Trinity College, Cambridge, in which the interpretations of the Greek Fathers are collected with great accuracy, and most impartially discussed.

2. A knowledge of the Old Testament is necessary to the right understanding of those doctrines in the New, which relate to the nature, dignity, and offices of Christ. You are, I perceive, of a different opinion, and for a reason, which is plausible, but, I think, not well founded. "To the Old Testament I do not refer; for the Jews were the best judges

“ of the peculiar idioms and grammatical distinctions of their own language ; and any conclusions founded upon these, which *they* have at no time entertained or admitted, can be but slight authority.” (*View*, p. 5.)

If our Saviour, and the writers of the New Testament, had made no reference to the Old, your reason for not referring to it would have had great weight. But the single injunction : “ Search the Scriptures ; for in them ye think ye have eternal life ; and they are they which testify of me ” (John v. 39), would abundantly more than overbalance the authority of unbelieving Jews. The writings of the Old Testament were, before the publication of the New, the only Scriptures ; and to them Christ repeatedly refers, throughout the Gospel, as proofs that he was the promised Messiah. His answer to the disciples of John the Baptist might supersede the necessity of any other reference to his own words. But his discourse with the two disciples in their way to Emmaus, is too interesting, and too decisive of the value of the Old Testament Scriptures, in their relation to

Christ, to be omitted: "Then he said unto them, O fools, and slow of heart to believe all that the Prophets have spoken! Ought not Christ to have suffered these things, and to have entered into his glory? And beginning at Moses and all the Prophets, he expounded to them in all the Scriptures the things concerning himself." When we quote the unbelief of the *Jews* as a reason for not referring to the Scriptures of the Old Testament, we forget that our Saviour, who enjoined the search, was a Jew "according to the flesh;" and that the beloved disciple was a Jew, who says, that "the testimony of Jesus is the spirit of prophecy;" and that all the writers of the New Testament were Jews, whose instructions abound with references to the Old Testament, by express quotation or allusion, and correspond to it as anti-types to their types, and events accomplished to their prediction.

III. Although your collection of Scripture passages, relative to the Nature and Dignity of Jesus Christ, is, for the most part, ample and impartial, it would have been more complete,

if it had not excluded the first chapter of St. Matthew's Gospel, which contains a testimony to the Divine Nature of Christ, and to the personality of the Holy Spirit; and is, at the same time, by its quotation of the prophecy of Isaiah, an example of that connexion of the New Testament with the Old, which renders reference to it indispensable, in proof of the essential doctrines of Christianity. The collection would have been more complete, if it had not excluded the Revelation of St. John, which contains such declarations of *eternity* and *omnipotence* common to the Father and the Son, as show the unity and equality of their Divine Nature. You decline its authority, because you say, "it appears to me, that a vision vouchsafed to St. John, or to any holy person whatever, is not proper authority for a doctrine" (p. 5). When you wrote this, it did not perhaps occur to you, that God's communications of his will to mankind have always been made by dreams and visions, or audible sounds, or by secret motions of the mind, usually called inspiration. God proclaimed the Law on Mount Sinai by vision

and audible sound. He spake to Job, to Samuel, to Isaiah, to Daniel, and Ezekiel by visions of the night. The first promise of the Messiah was made by God speaking to man in the garden of Eden. The conception of the Messiah in the womb of the blessed Virgin was declared by dream and vision ; his birth was announced by a vision of angels, as was also his Resurrection and future coming to Judgment. He himself appeared to his disciples many times after his Resurrection, and before his Ascension ; and to St. Paul repeatedly after his Ascension. St. Paul, indeed, derived his whole knowledge of the Gospel and its doctrines from visions and “ abundance of revelations.”

2. So intimately connected with the doctrine of Christ, and of the Trinity, and with a correct estimate of the whole Christian Faith, is the doctrine of the Holy Spirit, that I was disappointed (considering the general impartiality of your Tract) in not finding in your collection several important passages relative to the Holy Spirit, and expressive of those designations and attributes which imply dis-

tion of person, and, at the same time, unity and equality of nature with the supreme God,—passages essential to that part of your inquiry, which, no doubt, forms the chief obstacle to your acquiescence in the Creed of the Established Church,—*the union of three Persons in one God*,—so beautifully and comprehensively expressed in that prayer of our Church, which is addressed to God for the illuminating assistance of His Holy Spirit. May I quote it without offence to you, in your present dissent from our Church doctrine, with the most cordial sincerity of hope, that a fuller View of the general Tenour of the New Testament, regarding the Nature and Dignity of Jesus Christ, and the doctrine of the Trinity, may afford you all the light, direction, and comfort, which is the subject of the prayer?

“ O God, who didst teach the hearts of thy
 “ faithful people by the sending to them the
 “ light of thy Holy Spirit; grant us, by the
 “ same Spirit, to have a right judgment in all
 “ things, and evermore to rejoice in his holy
 “ comfort, through the merits of Christ Jesus
 “ our Saviour, who liveth and reigneth with

“ Thee, in the unity of the same Spirit, one
 “ God, world without end.”

The following are the omitted passages relative to the Holy Spirit, to which I before alluded : “ Why has Satan filled thine heart
 “ to lie to the Holy Ghost?—Thou hast not
 “ lied unto men, but unto God ” (Acts v. 3, 4.)
 The evidence of the Divinity of the Holy Spirit in this passage is similar to one which is included in your collection, and which I repeat for the sake of its parallel in St. Matthew’s Gospel, which you have omitted : “ He
 “ answered, and said unto her, the HOLY
 “ GHOST shall come upon thee, and the power
 “ of the most Highest shall overshadow thee ;
 “ therefore, also, that holy* [child] which
 “ shall be born of thee, shall be called the
 “ Son of God ” (Luke i. 35.) The omitted parallel in Matt. i. 20, is the more important, because it is accompanied with one of the many passages of the Old Testament, by which the events and doctrines of the New are verified.

* The original says only, “ that holy ;” the common translation, “ that holy thing.”

Two other very important passages, relative to the Holy Spirit, are omitted in your collection, Luke xii. 11, 12, and its parallel, Mark xiii. 11: "When they bring you into
 " the synagogues, and unto magistrates, and
 " powers, take ye no thought how or what
 " things ye shall answer, or what ye shall
 " say; for the Holy Ghost shall teach you in
 " the same hour what ye ought to say." An omniscient and omnipresent Spirit could alone give such supernatural assistance. Christ promised them the same divine aid in his own name: "Settle, therefore, in your hearts not
 " to meditate before what ye shall answer; for
 " I will give you a mouth and wisdom, which
 " all your adversaries shall not be able to
 " gainsay nor resist" (Luke xxi. 14, 15.) Such inspiration is the attribute of Deity. Accordingly, we find in the Old Testament (Exod. iv. 12), God encouraged the meek spirit of Moses by the same promise: "Now,
 " therefore, go; and I will be with thy mouth,
 " and will teach thee what thou shalt say." In these several passages, the exercise of the same supernatural influence ascribed to each

of the Three Divine Persons, is an evidence of unity of nature, the power of Deity operating on the minds of Moses and the Apostles by the same diversity and unity as is expressed by St. Paul in his Epistle to the Corinthians : “ Now there are diversities of “ gifts, but it is the same Spirit ; and there “ are diversities of administrations, but it is “ the same Lord ; and there are diversities of “ operation, but it is the same God that “ worketh all in all ” (1 Cor. xii. 4, 5, 6.)

The verse immediately preceding the three verses last quoted, contains a remarkable declaration of the power of the Holy Spirit, both as it relates to the doctrine of Christ, and of the Trinity : “ No one can say, that “ Jesus is the Lord, but by the Holy Ghost.” Christ had said in the Gospel : “ No one can “ come unto me, except the Father draw “ him ;” and, again, “ No man knoweth the “ Son, but the Father ; neither knoweth any “ man the Father, but the Son, and he to “ whom the Son will reveal him ” (Matt. xi. 27.) These passages represent the Three Divine Persons participating equally in the

same act of divine inspiration, and therefore in the same act of almighty and omniscient Deity, and exemplify not less the distinction of the Three Persons than their equality and unity of nature.

IV. The passages omitted in your collection, which I have here adduced, appear to me to contain doctrine essential to a true faith in Christ, and (with Gen. i. 26, Deut. vi. 4, Isaiah xlviii. 16, Matt. xxviii. 19, John x. 30, xiv. 16, 17. 26, xv. 26, xvi. 13, 2 Cor. xiii. 14, Eph. ii. 18,*) decisive of the doctrine of the Trinity; and will, I am persuaded, be thought by you not unworthy your most attentive consideration. For I rejoice to see, by your Tract, that the talents of the highly-intellectual Author of a "Series of Plays, delineating "the stronger Passions of the Mind," are not engaged in the service of that *God-denying* heresy (as it was anciently called), which professes to "consider Jesus Christ as a mere "man sent into the world with God's high "mission to his brethren;" a doctrine which you justly pronounce to be "at variance with

* The testimony of 1 John v. 7, will be considered hereafter.

“ so many plain passages of Scripture, that
 “ it cannot (I think) by them who view the
 “ subject in the simple way here recom-
 “ mended, be considered as standing on any
 “ solid foundation.” (VIEW, p. 129.)

The doctrine which appears to you (p. 129)
 to “ agree best with the whole tenour of
 “ Scripture,” is that which is “ commonly
 “ called the Arian,” and which supposes
 Christ to be “ a most highly-exalted Being,
 “ who was with God before the creation of
 “ the world, and by whose agency it probably
 “ was created by power derived from Al-
 “ mighty God ” (p. 1.) Of this doctrine you
 decline saying any thing (p. 129); but your
 reason for not adopting the Church doctrine,
 which asserts the supreme Deity of Christ,
 may be collected from your previous obser-
 vations (p. 123), in which you say: “ It ap-
 “ pears to me, that Jesus Christ, through the
 “ whole of the Gospel, speaks of himself as
 “ receiving his power from God. In the Acts
 “ and the Epistles, likewise, the Apostles
 “ speak of him as deriving his power from
 “ God the Father, not only when he is men-
 “ tioned as man upon earth, but in his glorified

“state after his Ascension. And, indeed, “it is as ascended into heaven, and on the “right hand of God, that they almost constantly speak of him to their earliest converts” (pp. 123, 124.)

The power exercised by Christ in his incarnate state, was, as the terms Messiah and Christ imply, the power of a derivative office; and, as such, our Saviour very commonly, throughout the Gospel, speaks of his *mission from God*, the Father. Yet his promise of inspiration, and perpetual presence with his disciples, imply *omniscience* and *omnipresence*,—attributes of that Divine Nature, which was united with the human nature in his person,—eternal and underived,—for that which is infinite must be underived and incommunicable. In his incarnate state, Christ divested himself of *the form of God*, that is of his glory, which he had with God before the world was, but not of his Divine Nature,—that “fulness “of the Godhead,” which “dwelt in him “bodily” (Col. ii. 9.) If Christ had, during his incarnate state, spoken to the Jews more explicitly of his Divine Nature than he did,

they would either have believed him, and he would not have died for our sins,—for had they believed, “ they would not have crucified “ the Lord of glory ” (1 Cor. ii. 8),—or they would not have understood him. We see, by many passages of the Gospel, that, what he did say of himself, they frequently did not understand. Having spoken of the future accomplishment of the prophecies by his sufferings, death, and resurrection, “ They understood none of these things; and this, “ saying was hid from their eyes; neither “ knew they the things that were spoken ” (Luke xviii. 34.) Their incapacity to receive from him any declaration of the higher doctrines of his religion, is expressed in John iii. 12: “ If I have told you of earthly things, “ and ye believe not, how shall ye believe if “ I tell you of heavenly things ? ” and again : “ I have yet many things to say unto you, “ but ye cannot bear them now ” (John xvi. 12.)

How unable, indeed, the Jews were to bear such communications at that time, we perceive from their reception of his declaration,

that he was "the Son of God" (John v. 17, 18; x. 24—42), in a sense which the Jews thought blasphemy, because, by calling himself the Son of God, he made God *his own* Father, and himself "God," and "equal with God." When, therefore, he said, "I and my Father are one," the whole context shows, that the Jews understood him to mean not unity of will, but unity of nature. That he meant to represent himself as the Son of God, and one with God, in this sense, is evident, from his suffering death for the charge of blasphemy, because he called himself the Son of God. The meaning which the Jews, his hearers, imputed to his words, is confirmed by all the ancient interpreters of the New Testament, and many of the moderns. I quote the words of one excellent Commentator, because he was not a member of the Established Church: "If we attend" (says Doddridge) "not only to the obvious meaning " of these words in comparison with other " passages of Scripture, but to the connexion " of this celebrated passage, it so plainly demonstrates the *Deity* of our blessed Re-

“ deemer, that I think it may be left to speak
 “ for itself, without any laboured comment.”

When our Saviour repelled the charge of blasphemy by appealing to the language of their own law, in calling magistrates gods, he did not detract from the highest sense of his affinity and unity with God, if his hearers may again be allowed to interpret his meaning ; for they were the more irritated, and “ sought again to take him.”

The union of Christians with God and Christ, and with one another, which our Saviour prays for in the 17th chapter (“ that “ they may be one in us, as thou, Father, “ art in me, and I in thee,—may be one as “ we are one”), in no respect disproves Christ’s unity of nature with the Father. We are one with God and Christ, by faith and obedience ; we are one with our brethren, by love and charity and unanimity. The Father and the Son are one *both by unity of nature*, and also as Christian brethren are by unity of love and will. In this latter sense *only* Christian brethren are one with God and Christ, as they are with one another. They are, there-

fore, not altogether one with God as the Son of God is with the Father. Christ says, "Be ye perfect, *as your Father in heaven is perfect*:"—God is perfect in power as well as in goodness. In the latter sense, men may, in some small degree, resemble their heavenly Father, but not in the former. The imperfect unity of men with God is, therefore, no argument against the unity of the Son of God with the Father, in the highest sense of that mysterious attribute.

Such unity with the Father can be nothing less than equality by nature, however much the Son, in his incarnate state, divested himself of his pre-existent glory. *You* will not, I am sure, object to the authority of one so deeply conversant in the Scriptures as MILTON was, respecting the equality of the Son with the Father :

Nor shalt thou, by descending to assume
 Man's nature, lessen or degrade thine own,
 Because thou hast (though thron'd in brightest bliss,
 Equal to God, and equally enjoying
 Godlike fruition,) quitted all, to save
 A world from utter loss.

Paradise Lost, iii. 308.

Our Saviour's promise of eternal life (John x. 28) to his faithful disciples, is a declaration of supreme Divine authority ; and, perhaps, in a still greater degree, his institution of Divine worship in his own name : " Where " two or three are gathered together in my " name, there am I in the midst of them " (Matt. xviii. 20) ; and " Whatsoever ye shall " ask in my name, that will I do " (John xiv. 13, 14.) Are such promises and directions consistent with any but an omnipotent, omniscient, omnipresent Being ?

2. The passages, which I have hitherto alleged respecting the Nature and Dignity of Jesus Christ, appear to me satisfactory evidence of infinite power, incommunicable perfection, and supreme Deity in Jesus Christ ; and therefore of equality with God the Father, which is the doctrine of the Church of England. " The high Church doctrine of the " Trinity makes Jesus Christ God, equal in " power, and in all other attributes, with the " supreme God, or God the Father " (VIEW, p. 1.)

Having brought, as I conceive, abundant

*cf. 2 Cor
xii. 8. 9
besides the
Lord Jesus
— and
he said
who he —
cf. above
supers
celestial in
him —*

testimony from Scripture to the doctrine of the Church of England, chiefly from passages which you have omitted in your discussion of our Church doctrine (p. 122—143), I now proceed to the *two* passages (you say, “there are *but two* in the New Testament) which “appear clearly to favour our high Church doctrine” (p. 124), and these are, the “three first verses of St. John’s Gospel, and that passage, which is to be found from the 5th to the 12th verse in the second chapter of St. Paul’s Epistle to the Philippians.” Of the latter of these passages, you observe, that “if the interpretation or translation of the first part of the passage be right, it is very obvious that the last, which says, “‘therefore God [even his God]’ &c., must “be wrong;” for they are “utterly inconsistent with one another,” namely, his equality with God (v. 6) compared with his exaltation by God (v. 9—11.) In your Note (p. 125) you say: “To be exalted beyond every name, that is named in heaven, would “be no honour or exaltation at all to that “Divine Being, who thought it no robbery

“to be equal with God.” But you admit that “it would have been great honour to “human nature as personified in Christ,” which is the exaltation here expressed by St. Paul. He who was “in the form of God” (Phil. ii. 6), and was God (John i. 1), “was made flesh (John i. 14), made in the “likeness of men (Phil. ii. 7), and became “obedient unto death (Phil. ii. 8). This “Jesus hath God raised up—being by the “right hand of God exalted (Acts ii. 32, 33.) “The God of our fathers hath glorified his “Son, Jesus, whom ye delivered up (Acts iii. 13.) The God of our fathers raised up Jesus, “whom ye slew and hanged on a tree; Him “hath God exalted with his right hand to be “a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sin” (Acts v. 30, 31.) It was, therefore, “human “nature as personified in Christ,” that St. Paul says (Phil. ii. 9—11), was “exalted “above every name,” and not the Divine nature, which was pre-existent in Him, who was “in the form of God,” and “was God.” The pre-existent Deity of Christ, his incar-

nation, and the subsequent exaltation of his incarnate nature, are briefly expressed by St. Paul in another passage (1 Tim. iii. 16): “ God—was manifest in the flesh—received “ up into glory.”

The introductory verses of St. John’s Gospel are not, in your opinion, “ so strong,”—so literally expressive of Christ’s equality with God,—“ as the above-mentioned passage “ of St. Paul ; for a being so great and excellent, as to be endued with power and wisdom “ to create this world, might be called God “ from such derived glory, without implying “ any equality with the Supreme God, from “ whom he has derived every thing ” (p. 125). He who created the world, and sustains it by his Providence (Col. i. 16, 17), must be *omnipotent, omniscient, omnipresent*, which are infinite, and, therefore, incommunicable attributes. *Eternity* is, also, an infinite and underrived attribute ; and this is expressly ascribed to the Word by St. John, in his first Epistle, i. 2 : “ For the life was manifested, and we “ have seen it, and bear witness, and show

“ unto you that Eternal Life, which was with
 “ the Father, and was manifested unto us.”

You admit, that there are *two* passages, which “ seem clearly to favour the high
 “ Church doctrine ;” and I think I have shown, that they are not liable to the objections which you have suggested. “ There are
 “ besides ” (you say) “ a very few expressions
 “ in the Epistles of St. Paul, which seem, in
 “ some degree, to favour the same doctrine,
 “ and might, by a subtle reasoning, be made
 “ to support it.” I shall content myself with referring to one which I have already noticed, Titus ii. 13, in which St. Paul calls Christ
 “ our great God and Saviour,” according to the interpretation of the Greek Fathers, who best knew the idioms of their own language ; an authority, therefore, which supersedes the necessity of any subtle reasoning, the passage never having been understood in any other sense during the time while the Greek was a native language, as Dr. Wordsworth has shown, in the work before quoted, by the citation of not less than fifty-four passages

from the Greek Fathers, through a period of nearly one thousand years. "Our great God "and Saviour," cannot but be possessed of "supreme Deity." *

I might now recapitulate my Remarks on the testimony of Scripture in support of our Church doctrine, but that I perceive an objection, which you appear to make, against the *literal* acceptation of the word, God, as applied to Jesus Christ. "In reading a book "full of figurative expressions" (you say), "to receive such expressions literally, leads "to confusion and absurdity; and whether "an expression ought to be received literally "or metaphorically, must be known by its "agreeing or not agreeing with the context. "How shall we deal, for instance, with the "four following passages of Scripture? 'This "is my body, which is broken for you.' " 'This is my blood, shed for the remission "of sins.' 'I and my Father are one,' " 'Neither pray I for these alone,' " &c. Of the two last passages I have spoken before.

* I add Rom. ix. 5, and, for its Antisocinianism, refer the reader to Mr. Gurney's admirable discussion of the passage in his *Biblical Notes*, pp. 423—456.

As to the two former, I am the more desirous of answering your question, because of its relation not only to the integrity of our faith as Christians, but to the ecclesiastical and political interests of our country. You say, then, "How shall we deal with the passages, 'This is my body, which is given for you,' &c. and 'This is my blood, shed for the remission of sins?'" I answer, By applying to them your own just criterion—By comparing them with their context. In St. Luke's Gospel, ch. xxii. 16, Christ says of the bread, "I will not any more eat *thereof*, until it be fulfilled in the kingdom of God." Christ ate the bread of which his disciples partook; but that which Christ ate, could not be *his own* body. In Matth. xxvi. 29, Christ says, "I will not drink henceforth of *this fruit of the vine*"—this wine. It was, therefore *wine*, and not any transubstantiated substance. In the words of St. Luke, respecting the wine, the language of our Saviour is still more explicitly adverse to the literal sense of the sacramental terms. He does not say, "This is my blood," but "This *cup* is the

“ *new testament* ”—this wine is the symbol of the new covenant—“ in my blood,”—the new covenant between God and man, which shall be established through my blood. In these passages, therefore, the literal sense of the terms *body* and *blood*, is obviously contradicted by the context. But, in John i. 1, the meaning of the word, God, in its strictly literal and highest sense, is required by the context, in which the work of creation, which is ascribed to Christ, implies omnipotence, omniscience, and omnipresence to govern and sustain the universe. In Titus ii. 13, “ Our *great* God,” and in 1 John v. 20, “ The *true* God, and *eternal* life,” require no illustration from their context.

But to return to my recapitulation. Jesus Christ, while on earth, spake of himself in such terms to the Jews, as to be charged by them with making God *his own* Father, and himself God, and equal with God. *Before his crucifixion* he instituted Divine worship in his own name,—the worship of himself,—and promised to his disciples, that he would grant them whatever they should ask in his

name. These are indisputable acts of Deity. *After his resurrection*, Thomas was the first to confirm the testimony of the Jews, by acknowledging Christ to be his Lord and God (John xx. 28); and the rest also of the Apostles worshipped him (Matth. xxviii. 9, Luke xxiv. 52.) In their writings they speak of him not only as “in the form of God,” but as God, before he came into the world; and, after his incarnation, as “the Word made “flesh,” “God with us,” “God manifest in “the flesh,” “our great God and Saviour,” “that eternal life which was with the Father,” and “the true God and eternal life,” thus ascribing to him the attributes of omnipotence, omniscience, omnipresence, and eternity, and therefore equality with God the Father.

V. The doctrine of the Trinity I consider fully established (as I have before observed) by the authority of the following passages of Scripture :—Gen. i. 26, iii. 22; Deut. vi. 4; Isaiah xlviii. 16; Matth. iii. 16, 17, xxviii. 19; John i. 1, x. 30, xiv. 16, 17, 26, xv. 26, xvi. 7—13; 2 Cor. xiii. 14; Eph. ii. 18: that is, by the

evidence which we have from Scripture of Three Distinct Divine Persons possessing each the infinite attributes of Deity, and, by equally plain evidence from Scripture, that there is only one God. This doctrine has always been a stumbling-block to the Jews, and to some professing Christians, who cannot reconcile themselves to the direct letter of Scripture respecting the Nature and Dignity of Jesus Christ, and of the Holy Spirit. Against the objection of the Jews, that believers in the Trinity worship more Gods than one, GROTIUS, in every respect a competent and candid judge, has defended the Christian Church in the Fifth Book of his Treatise on the Truth of the Christian Religion, Sect. 21. He calls their objection an invidious and perverse charge; and illustrates our Church doctrine from their own writers in regard to the Trinity of the Godhead, the Divinity and Incarnation of Christ, and the personality of the Holy Spirit.

Content, however, as our Church may be with the evidence of passages from the Old and the New Testament before quoted, we ought

not to neglect any express authority of the word of God, if there be any passage which contains the doctrine. You have included in your collection a passage which combines all the evidences of the distinct Personality of the Three Divine Persons, and their unity. (1 John v. 7.) If this passage be a genuine *portion of Scripture*, it is of infinite importance *merely as such* ; not because we have not abundant proof of this doctrine without it, as I think I have already shown, but because it is a part of the *word of God*, authenticated by the most learned Editors* and Theologians† of the last three centuries ; recognised by our Church, and admitted into her most solemn Offices ; and though omitted by Luther in his translation, yet admitted into his Commentary, and illustrated by him. Its importance, as an evidence of the Divinity of Christ (which is its *direct* object), and of the distinct Personality of the Holy Spirit, as well as the unity of the Three Divine Persons (the mention

* First at Complutum, and afterwards by Erasmus, Stephens, Beza, Fell, Mill, and Bengel.

† Gerhardus, Hammond, Bull, and Horsley.

of which is incidental to the passage), have induced me to discuss the question of its genuineness at some length, and as fully as was consistent with the plan of this Address ; because, if the passage be genuine, and its meaning be as I have stated it, all your doubts are solved by it at once.

I will examine the passage by your own rule, which you have proposed, p. 3, and which I have before quoted : “ Put a translation of the passage in question, and a translation of those related to it, under the consideration of the unlearned man of sense, and he becomes as competent a judge of it as the scholar.” We will first, therefore, endeavour to ascertain the *meaning* of the passage, and then the grounds of its *authenticity*.

The passage is thus expressed in the common English version : “ It is the Spirit that beareth witness, because the Spirit is truth : For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost ; and these three are one. And there

“ are three that bear witness in earth, the Spirit, the water, and the blood ; and these three agree in one.” First, then, as to the *subject* of the testimony here alleged, and the *witnesses* who attest it: “ It is the Spirit that beareth witness.” The subject of the Spirit’s testimony must be collected from the verses immediately preceding in the fifth chapter, namely, that “ Jesus is the Christ ” (ver. 1), “ the Son of God ” (ver. 5). To this doctrine the Spirit bore witness at the baptism of Jesus, not by a voice, but by a visible descent on the person of our Saviour. This testimony he bore jointly with the Father, who, by a voice from heaven, declared Jesus to be “ his beloved Son.” The Son also testified of himself, that he was the Son of God, and appealed to the concurrent testimony of his Father : “ Though I bear witness of myself, yet my record is true.—It is written “ in your law, that the testimony of two men “ is true. I am one that bear witness of myself ; and the Father, that sent me, he “ beareth witness of me ” (John viii. 14. 17,

18). There are, therefore, Three Heavenly Witnesses to the Divinity of Christ recorded in the Gospel of St. John ; and they are the Three whose testimony is alleged in 1 John v. 7.

“ And these three are one.” As the Father and the Son are one (John x. 30), the Holy Spirit being the Spirit of both, the Three are necessarily one in nature as well as one in testimony. In order to ascertain the meaning of the unity here asserted by St. John, I shall, in concurrence with your rule, bring several passages, relative to the words of St. John, from writers of high ecclesiastical antiquity, which will show how the unity of the Three Divine Persons was understood by the ancient Fathers of the Church.

The first is from the Prologue to the Catholic (or, as they were anciently called, Canonical) Epistles, which, in the ninth century, was ascribed to Jerome. The writer complains of the defectiveness of those copies of the Latin version, which “ inserted in their “ translation only the names of three things,

“ the *water*, the *blood*, and the *spirit*, and
 “ omitted the testimony of the Father, the
 “ Word, and the Holy Spirit, by which tes-
 “ timony our common faith is pre-eminently
 “ confirmed, and the one substance of the
 “ Divinity of the Father, the Word, and the
 “ Holy Spirit is proved.”

In the sixth century, the Bishop of Ruspa (Fulgentius) says : “ In the Father, and the
 “ Son, and the Holy Spirit, we acknowledge
 “ unity of substance, but dare not confound
 “ the Persons. For St. John, the Apostle,
 “ testifies, saying, ‘ There are three which
 “ ‘ bear record in heaven, the Father, the
 “ ‘ Word, and the Holy Spirit ; and the three
 “ ‘ are one.’ ” Of this passage of St. John,
 he says again : “ Let Sabellius hear—*are* and
 “ *three*, and believe that there are Three Per-
 “ sons. Let Arius also hear—*one*, and not
 “ say, that the Son is of a different nature ;
 “ since that which is different, cannot be
 “ one.”

In the fourth century, both verses are con-
 tained in Jerome’s Latin version ; and, in the

third century, the seventh verse is quoted by Cyprian, without an explicit explanation of the unity. But, in the second century, Tertullian, speaking of the unity of the Three Divine Persons, compared with that of the Father and the Son, calls it unity of substance, not of person.

So far for the meaning of the seventh verse, of which the *names*, the *number*, and the *testimony* of the heavenly witnesses, and their unity, are determined by the Gospel. I proceed now to the eighth verse: "And there are three that bear witness in earth, the spirit, the water, and the blood; and these three are one * " (for so it should be translated, as it is in the Latin version, and in the original). Here, also, the Gospel must decide why only three earthly witnesses are mentioned, what the doctrine is to which they bear witness, and in what proof of that doctrine they concur.

As the *Heavenly* witnesses bear testimony to the *Divine* Nature of Christ, namely, that

* Common version; *Agree in one*.

Jesus was the Son of God ; so it might be expected, that the *earthly* would bear witness to his *human* nature, namely, that the Son of God was come in the flesh. Of his human nature no evidence could be surer than his death ; and of the visible indications of his death, he, of all the Apostles, was most competent to testify, who alone was present at the crucifixion. Of our Saviour's last moments on the Cross, St. John gives the following account in his Gospel : “ When Jesus, “ therefore, had received the vinegar, he said, “ It is finished ; and he bowed his head, and “ yielded up his *spirit*.*—But one of the soldiers, with a spear, pierced his side ; and “ forthwith there came out *blood* and *water* ” (xix. 30—34). Here are *three* evidences of Christ's death, and necessarily *only* three, being the last tokens of expiring and departed life ; and they bear indisputable testimony to the doctrine, that the Son of God was “ come “ in the flesh.”

* Common version : “ Gave up the ghost.” St. Luke adds the following words of Christ ; “ Father, into thy hands I commend my spirit ” (xxiii. 46).

“ And these three are one* ;” one in the person of Jesus Christ, one united proof of his human nature, from the concurrent phenomena of his death.

The last clause of the eighth verse contains another test of your observation on the sufficiency of a plain understanding and good sense for the interpretation of Scripture. Our common version translates the last clause, “ And these three *agree in one*.” The Latin version renders the last words *are one*. The last clause of both verses (7 and 8), in the original, means *are one*, with this difference, that the former expresses *absolute* unity, the latter only *apparent* unity. But this cannot be made intelligible to those who do not understand Greek.†

If now the two verses have each its distinct relation to the two main doctrines of the Epistle ; and if the names, the number, and

* Common version : “ Agree in one.”

† If this Tract should fall into the hands of any one acquainted with Greek, he will know that there is the same relation between *is* and ΕΙΣ το *is* (1 John v. 7 and 8), as between *μια σαρκ* and ΕΙΣ *σαρκα μιας* (Matth. xix. 5, 6.)

the testimony of the Three witnesses in each verse, as well as their unity or concurrency, are determinable by the Gospel of St. John, they are integral and essential parts of the Epistle, and not merely "illustrative and ornamental*" of the whole, or either of the other. And if so, we have made some advance towards a proof of their authenticity. I proceed, therefore, now, from the meaning of the two verses, to inquire into the authenticity of the seventh, there being no question about the eighth.

2. That the seventh verse is a genuine portion of Scripture, may be presumed,

First, because its authenticity was never called in question before the beginning of the sixteenth century, though its authority had been employed against the Arians and Sa-

* "The particular verse in question (1 John v. 7), so far as the main purpose and connexion of the Apostle's argument is concerned, is illustrative and ornamental only. The number and unity of the Celestial Witnesses are only alluded to on account of their analogy, in these particulars, with the Spirit, the water, and the blood." (Bishop Heber's Sermons in India, p. 52) The learned Archbishop of Cherson, on the contrary, is of opinion, that the eighth is altogether dependent on the seventh: "Ut nequidem staret, nisi versus septimus præcederet." (Letter to Matthæi.) Bishop Middleton also thought the eighth verse dependent on the seventh.

bellians for many centuries from the fifth to the sixteenth.

Secondly, its authenticity was never questioned, till Erasmus omitted it in his first and second editions of the New Testament, in 1516 and 1519. It was omitted by him, because it was not contained in *his* Manuscripts. But it is contained in the Complutensian text, which was printed from MSS. in 1514; and the Editors affirm, that, in publishing their great work, they had the use of ancient and valuable MSS. The verse, which was omitted by Erasmus in his two first editions, was restored by him to the text in his third edition, in 1522, from a manuscript, which was discovered in Britain, and was retained in all Erasmus's subsequent editions, from which it has descended through all the editions of the commonly-received text of the New Testament.

But, instead of pursuing the detail of its external evidence, it will be more consistent with your rule, of placing the subject under the consideration of the unlearned man of

sense, to investigate the authenticity of the verse by its *internal evidence*, adopting thereby, for a proof of its authenticity, the same test as has been admitted for the authenticity of the whole Epistle.

The learned Author of a Paraphrastical Translation of the Apostolical Epistles (whose authority I quote the rather, because he is an opponent of the verse), says, that “ the identity of *style and sentiment* of this Epistle “ with many parts of the Gospel of St. John, “ affords *irrefragable testimony*, that both “ works are the production of the same “ author.”

The most remarkable peculiarities of style and sentiment, which distinguish the writings of St. John from the other Evangelists and Apostles, are seen in what he says of the Nature and Dignity of Jesus Christ, and the Personality of the Holy Spirit.

1. St. John is the only writer of the New Testament who entitles Jesus Christ **THE WORD**, or **LOGOS**, which he does in the first verse of his Gospel, and in the verse under our consideration.

2. He is the only writer of the New Testament who speaks of the *unity* of two of the Three Divine Persons, which he has done in his Gospel (x. 30), and in the controverted verse.

3. He is the only writer in the New Testament who speaks of the *concurrent* testimony of the Father and the Son (John viii. 18), and of Christ's appeal to that, and to the testimony of the Holy Spirit (John xv. 26), which he has done in the Gospel, and in the disputed passage of the Epistle.

4. He is the only writer of the New Testament who applies, in proof of Christ's Divinity, that rule of evidence in the Jewish Law, which is expressly quoted in his Gospel, and tacitly employed in the controverted passage.

5. He is the only writer in the New Testament who records those evidences of Christ's death, which followed his *expiration* on the Cross, namely, the issuing of *blood* and *water* from his side, which are expressed in his Gospel (xix. 30—34), and in the eighth verse of the passage in question, as it is interpreted

by Augustine, Eucherius, Cassiodorus, the Glossa Ordinaria, Erasmus, Estius, and most of the ancient Commentators. This interpretation of the eighth verse I prefer on account of its simplicity, and the authority of those by whom it is adopted, as well as for its connexion with the circumstances relative to the death of Christ, which are peculiar to the Gospel of St. John, and are an evidence, that Jesus Christ was *come in the flesh*.

The opponents of the seventh verse are embarrassed by the latitude of their interpretation of the eighth, imposed upon them by their rejection of the seventh. The eighth verse is thus rendered in Dr. Shuttleworth's Paraphrastical Translation of the Epistle :
 " To our belief in Christ, then, we have this
 " *threefold* and *concurrent* testimony, namely,
 " that of the *Holy Spirit*, by whom we are
 " illuminated and sanctified ; *our baptism*, by
 " which we are regenerated, and made par-
 " takers of his covenant ; and his *sacrifice* on
 " the Cross, to which we, and all mankind,
 " look for justification and the remission of

“our sins.” In this paraphrase the *three witnesses* are said to bear testimony to *our* belief in Christ, not to the doctrines, which should be the object of our belief, namely, that Jesus was *the Son of God*, or that the Son of God was *come in the flesh*, which are the main subjects of the Epistle; and to which the seventh and eighth verses are, in my opinion, a summary and conclusive testimony. The learned Author of the Paraphrastical Translation says, of his own interpretation of the eighth verse, “I am far from
 “satisfied, that I have given the right interpretation of this difficult passage; but I am
 “not aware of any other mode of rendering
 “it, more consistent with the original expressions, and the general tenour of the
 “original.”

The difficulty of interpreting the eighth verse, appears to arise from the exclusion of the seventh, and from deserting the old interpretation of the eighth, by which the *spirit* and the *water* in the eighth, have been commonly confounded with the Spirit and the water of the sixth.

Another source of difficulty appears to have arisen from considering the Baptism of Christ as equivalent in its purpose to our Christian baptism. This is an inveterate error, which has contributed to mislead our Baptist brethren from the discipline of the Church. The Baptism of Christ had no relation to the purification or renovation of his nature, even of his human nature, which was free both from original and actual sin ; but was a consecration to his ministry, as the Messiah, the Christ of God.

A consideration of the general tenour of the Epistle, and of its connexion with the context of the controverted verse, and with the Gospel, may serve to remove the difficulties, which have been introduced into the exposition of the passage by a mystical latitude of interpretation. The Eternity and true Deity of Christ is the subject which forms the beginning and the end of the Epistle (ch. i. 1, 2, and ch. v. 20). The saving doctrines, that *Jesus is the Christ, the Son of God* (ch. ii. 22, iv. 15, v. 1—5), and that *the Son of God is*

come in the flesh (iv. 2, 3), with the Christian affections and duties, which should be the consequent effects of such faith, occupy the rest of the Epistle. The two great doctrines, before mentioned, the Apostle confirms by the same threefold testimony both of the Divinity and the human Nature of Christ, which he (and he alone) has recorded in his Gospel. The Three Heavenly Witnesses are one in the Divine Nature; the three earthly witnesses are one in the Person of Jesus Christ.

I will conclude my remarks on the internal evidence of the seventh verse with the following paraphrase of the whole passage, vv. 6, 7, 8, 9: "This is he that was manifested by " his Baptism to be *the Son of God*; and by " his Death to be the Son of God *come in the* " *flesh*; manifested not by his Baptism only, " with which he commenced his ministry on " earth, but by his Death, with which he " finished it.* And it is the Spirit, that " beareth witness, that Jesus is the Son of

* John xix. 30: "It is finished."

“ God. Now * the Spirit is truth,—a true
 “ witness. For he is not alone ; there are
 “ three that bear record in heaven, that
 “ Jesus is *the Son of God*, namely, the Fa-
 “ ther, the Word, and the Holy Spirit ; and
 “ these three are one in the Divine nature.
 “ And there are three that bear witness in
 “ earth, that the Son of God is *come in the*
 “ *flesh* ; namely, his *last breath* on the Cross,
 “ and the *blood* and *water*, that issued from
 “ his side. And these three are one in the
 “ Person of Jesus Christ, one united proof of
 “ his human nature from the phenomena of
 “ his death. By the Jewish Law, the testi-
 “ mony of two or three men is true. If, then,
 “ we receive the witness of men, the witness
 “ of God is greater ; for this is the witness of
 “ God, that he hath testified of his Son,”
 by that testimony to the Divine Nature of
 Christ which is expressed in the seventh verse
 by the declaration of the Father, the Word,
 and the Holy Spirit.

* Common version : “ Because.” The original term is often
 used in a merely *connective* or *explanatory* sense. One MS. has
 the common copulative—*and* instead of *because*.

In this exposition of the passage, the two verses have each its distinct relation to the preceding doctrines of the Epistle, concerning the Nature and Dignity of Jesus Christ ; and the seventh contains as necessary a confirmation of one doctrine, as the eighth does of the other ; and the two verses are, in their principles, allusions, and diction, stamped with *the same* irrefragable marks of peculiarity and identity in style and sentiment, which prove, that the Epistle, of which they are a part, and the Gospel of St. John, to which they relate, were written by one and the same author.

VI. And here, MADAM, I might close this Address, if I did not think, that the testimony, which St. John bears to the supreme Deity of Christ in the *beginning* and the *end* of this Epistle, of too much importance to be omitted, for the removal of YOUR doubts, as to the commonly-received doctrine of the Christian Church, respecting the Nature and Dignity of Jesus Christ, who, in one of the passages alluded to, is called, by the Apostle, “ that

“ Eternal Life, which was with the Father,” and, in the other, “ the true God and the Eternal Life.” The confident assurance with which the Apostle maintains his conviction of the truth of the two doctrines concerning the *Divinity* and the *Human Nature* of Christ, which pervade the Epistle, and are summarily confirmed in the seventh and eighth verses of the fifth chapter, is strikingly expressed in the 20th verse: “ We *know* that the Son of God “ *is come* ;” that is, We *know* that Jesus is *the Son of God*, the Messiah, and that the Son of God is *come in the flesh*.* The Apostle had said before, “ Ye know that the Son of God “ was *manifested* to take away our sins” (iii. 5), and “ was *manifested* to destroy the works of “ the devil ” (iii. 8). Again : “ We have *seen*, “ and do testify, that the Father *sent* the Son “ to be the Saviour of the world ” (iv. 14). These several expressions, *is come*, was *manifested*, and *sent*, may seem too obviously to relate to Christ’s *first Advent* (which the unbelieving Jews denied, and is the main sub-

* Wickliffe translates it thus : “ We witen that the sone of god *cam* in flesh.” (Ed. Baber, 1810.)

ject of this Epistle), to require thus to be insisted on, if a different view of the general tenour of the Epistle from that which I have taken of it, had not, as it seems, led the learned Author of the Paraphrastical Translation of the Apostolical Epistles, to an interpretation of the 20th verse, which appears to be contrary both to the grammatical construction of the text, and to the general argument of the Epistle. The word in the original, which, in the common version, is rendered *is come*, and in Beausobre's Translation, *est venu*,* is interpreted, by the learned Paraphrast, of the *second coming* of Christ. The following are the words of the Paraphrase: "Ver. 20. Meanwhile, we look forward
 " with hope to our Redeemer's *second coming*,
 " who has, in his mercy, given us a right apprehension of his truth, that truth to which
 " we have all pledged our obedience, namely,
 " the truth, which is in his Son, Jesus Christ.

* The original term, though in the form of the *present*, is used for the *past* time, as in Mark viii. 3, Luke xv. 27, John ii. 4, iv. 47, viii. 32, Heb. x. 7. 9. In the New Testament, the *present* tense of this word is *always* used for time *past* or *perfect*, and never for the *future*.

“ This is the doctrine of the true God, and of
 “ eternal life.” The following is the common
 version : “ We *know* that the Son of God is
 “ *come*, and hath given us an understanding,
 “ that we may know *him that is true*, and we
 “ are in *him that is true*, even in his Son,
 “ Jesus Christ. This is the *true God*, and
 “ eternal life.” From whence did the Apos-
 tles derive their knowledge ? who is meant by
him that is true ? and who by the *true God* ?
 These are questions, the consideration of
 which may serve to illustrate this confessedly
 difficult passage. When St. Peter confessed
 Christ to be the Son of God, our Saviour said,
 “ Flesh and blood hath not revealed it unto
 “ thee, but my Father, which is in heaven ”
 (Matth. xvi. 17); and, on another occasion,
 “ No man can come to me, except the Father
 “ draw him ” (John vi. 44). I, therefore, in-
 terpret the words, “ and hath given us ”—of
 the Father, and supply the term “ God ” by
 the same ellipsis, as in the 16th verse of this
 chapter : “ If any man see his brother sin a
 “ sin not unto death, he shall ask, and [God]
 “ shall give.”

Instead of "*him that is true*," the original says "*the true*"—a title peculiarly applicable to Jesus Christ,—“the true light,” “the true bread,” “the true vine,” “the true witness.” In Rev. iii. 7, he is called (in the original) “the holy, the true.” In our 20th verse it means, as I conceive, “the true Messiah.” We are “in the true” Messiah, by believing and obeying him.

“This is the true God.” Jesus Christ is the subject of the verse, as well as the immediate antecedent to “*this*.” The original term (*houtos*) is used here as in the second verse of the first chapter of St. John’s Gospel, and has the same relation here to Jesus Christ, as it has there to THE WORD, by which Jesus Christ is called God in one passage, and the true God in the other. In the Gospel, the original term is rendered not *this*, but *the same*, which expresses more strongly the connexion between the relative and its antecedent: “The same (Jesus Christ) “is the true God.” I propose, therefore, the following paraphrase of the 20th verse: “We

“ know that the Son of God, the Messiah, is
 “ come; and God hath given us an understand-
 “ ing, that we may know the true Messiah,
 “ and we are in—disciples of—the true Mes-
 “ siah, even of the Son of God, Jesus Christ.
 “ The same is the true God, and the Eternal
 “ Life,” that Eternal Life which was with the
 Father. The title of *the true God* is applied
 to Jesus Christ, on the authority of this pass-
 age, by Whitby, Doddridge, and Scott, and
 by one, whose learning and judgment are
 above all exception, I mean Bishop Pearson,
 in his *Exposition of the Creed*, vol. i. p. 214,
 ed. Oxf. 1797. His words are: “ Nor have
 “ we only their required testimony of Christ’s
 “ supreme Divinity, but also an addition of
 “ verity asserting that supremacy. For he is
 “ not only termed *the God*, but, for a further
 “ certainty, *the true God*. And the same
 “ Apostle, who said the Word was God, lest
 “ any cavil should arise by an omission of
 “ an article, (though so often neglected by
 “ all, even the most accurate authors), hath
 “ also assured us, that he is *the true God*.

“ For we know (saith he) *that the Son of God*
 “ *is come, and hath given us an understanding,*
 “ *that we may know him that is true, and we*
 “ *are in him that is true, even in his Son, Jesus*
 “ *Christ. This is the true God, and eternal life.*”

After assigning various reasons for referring the words, *the true God*, to Jesus Christ, he adds, since “ all these reasons may be drawn
 “ out of the text itself, why the title of *the true*
 “ *God* should be attributed to the Son, and *no*
 “ *one reason can be raised from thence*, why it
 “ should be referred to the Father, I conclude
 “ no less than that our Saviour is *the true*
 “ *God.*” * If it were necessary to add the weight of any other authority to the judgment of Bishop Pearson, it should be the testimony of Athanasius, in his third Oration against the Arians, § 9, and in his second Epistle to Serapion, § 2, who quotes this passage of St. John, as a proof that Jesus Christ is *the true God*.

As the words of St. John, in his Gospel

* See Bishop Pearson's proofs from Scripture of *the one, true, almighty, and eternal Deity* of Christ, in his Exposition of the Creed, vol. i. pp. 212—217, ed. Oxf.

(xvii. 3), have been adduced against the application of the title of *the true God* to Jesus Christ, it may not be improper to add a few words on the meaning of that passage: "This " is life eternal, to know thee *the only true* " *God*, and Jesus Christ, whom thou hast " sent." On this passage, Bishop Pearce observes in his Commentary, "What is here " said of *the only true God*, seems said in opposition to the gods whom the heathens " worshipped; not in opposition to Jesus " Christ himself, who is called *the true God* " by John, in 1 Ep. v. 20." This consideration alone may be sufficient to show, that there is no contradiction or inconsistency in the two passages of St. John. It deserves, however, further to be remarked, that *the only true God* is *God*, as he is revealed to us in the Scriptures, that is, One God in the Three Persons of Father, Son, and Holy Spirit. When, therefore, we call the Father *the only true God*, as in John xvii. 3, we do not exclude the Son, who is one with the Father (John x. 30), nor the Holy Spirit; for the

“ Three are one ” (1 John v. 7),* the Holy Spirit being the Spirit of both, is one with both. The unity of the Divine Nature in Jehovah does not, in the language of Scripture, exclude a plurality of Persons (Gen. i. 26, iii. 22). “ Jehovah “ our God (*Elohim, Gods, Divine Persons,*) is “ one Jehovah ” (Deut. vi. 4). We are baptised in the *name* of the Father, the Son, and the Holy Ghost, three Persons, but *one* name, one Deity. Each Person being God, possessing the infinite attributes of Deity, must be the true God, and, therefore, the *only* true God, there being only one God. In John xvii. 3, whether it be rendered *the only true God*, or *the one true God*, the sense is precisely the same, and perfectly consistent with 1 John v. 20. Augustine, evidently adverting to both these passages of St. John, denomi-

* I should not scruple to quote this passage as a genuine portion of Scripture, on the single authority of Jerome's Version from the Greek copies of the fourth century, and the internal evidence of the passage. But when we add to those evidences the Greek MSS. from which the Complutensian Editors printed the *Princeps Editio*, and that from which Erasmus printed this text in his *third* edition, the Montfort and Ottobonian MSS., now extant (not to mention *here* the intervening evidence from the fifth to the fifteenth century), the controverted verse possesses a combination of *positive* evidence, external and internal, which gives it, in my opinion, a decided preponderance of proof over all the *negative* evidence of MSS., Versions, and Fathers.

nates the Trinity, “the one, only, true, “supreme God, the Father, and the Son, “and the Holy Ghost.” *

I make no apology, MADAM, for detaining you so long on the very important subject, to the consideration of which you have invited me, in common with all your readers. My sincere conviction of the incalculable importance of the inquiry, and my admiration of your character and talents, and of the temper with which you have stated your dissent from the commonly-received doctrine of the Christian Church, have led me to the fullest discussion of the subject, that I thought consistent with the plan of your VIEW, and with the rule which I adopted from that View for submitting my sentiments on the reasoning of your Tract, to the general reader.

I am MADAM,

With very sincere respect,

Your obedient servant,

T. SARUM.

* Ipsa Trinitas, qui unus, solus, verus, summus est Deus, Pater et Filius et Spiritus Sanctus. (Contra Maxim. ii. 22.)

POSTSCRIPT.

IF, in the following Postscript, I deviate a little from the rule of the preceding pages, by introducing a few short Latin sentences, you will, I trust, excuse it, and impute it to a persuasion, with which the profound reflections of the Prefaces to your Plays have impressed me, that you cannot altogether be unacquainted with the Latin language.

I have said, in the preceding pages, that
“ the controverted verse of St. John possesses
“ a combination of *positive* evidence, internal
“ and external, which gives it, in my opinion,
“ a decisive *preponderance* of proof over all the
“ *negative* evidence of MSS., Versions, and
“ Fathers.” In saying this, I confined myself to the MSS. from which the Greek text of the passage was first printed by the Com-

plutensian Editors, and by Erasmus in his third edition, and to the Montfort and Ottonian MSS., now extant at Dublin and in the Vatican, of the thirteenth,* fourteenth, or fifteenth centuries, which are entitled to an authority in favour of the verse, equal to that of MSS. of the same centuries, quoted by Griesbach, against it. I said nothing of the intervening evidence, from the fifth to the fifteenth, further than that the authenticity of the verse was never called in question before the sixteenth century, though, during the twelve centuries which preceded the sixteenth, it was frequently quoted against the Arians. The *preponderance* of proof, which I claimed for the verse, will, I think, be greatly augmented by the following consideration, that, during the *first four* centuries, there is *no Greek evidence* whatever against the verse. and *much*, both of Greek and Latin evidence, *for* it.

* Dr. Adam Clarke, who examined the Montfort MS. in 1790, is of opinion, that "it is more likely to have been a production "of the *thirteenth* century than of the eleventh or fifteenth," (Succession of Sacred Literature, vol. i. p. 76, ed. 1830.)

The principal argument against the verse is, that it is not found in the *most ancient* Greek MSS. The most ancient of the MSS. which contain the Epistle of St. John, do not exceed the fifth * or sixth centuries. In those MSS. the verse is not extant ; but it is extant in Jerome's Latin Version, which was translated from Greek MSS. *more ancient* than any that are now extant. It is found, also, in the Old Latin Version, prior to the time of Jerome. It is quoted in the third century by Cyprian, though the evidence of his quotation has been rejected by the opponents of the verse on a most groundless pretence, which shall be stated presently. Cyprian says : " Of the Father, the Son, and the Holy Spirit, *it is written*, ' And these three are " 'one,' " which is nowhere *written* in Scripture, but in the controverted verse, however it may have been *understood* in any other passage. When, therefore, Tertullian, in the second century, alluding to our Saviour's words, " I am in the Father, and the Father

* Dr. Scholz assigns both the Alexandrine and the Vatican MSS. to the fifth century, Michaelis to the sixth.

“ in me,” says, “ Thus the connexion of the
 “ Father in the Son, and of the Son in the
 “ Paraclete, making three [Persons] united
 “ with one another, which *three are one*,” it is
 evident, I think, that Cyprian and Tertullian
 must have quoted from the same passage,
 which Jerome had before him, when he trans-
 lated *both* verses of the controverted passage.*

So expressly are the words, *And these three
 are one*, applied by Cyprian to the Father, the
 Son, and the Holy Spirit, that it may seem
 strange how any one could have *supposed*
 that he quoted them from the eighth verse,
 in which the same words are applied *not* to
 the Three Divine Persons, but to the *spirit*,
 the *water*, and the *blood*. It is probable,
 that no one ever entertained such a *sup-*
position, till it occurred to Facundus in the
 sixth century. Augustine interprets the

* Tertullian adv. Praxeam, § 23. Tres efficit cohærentes, alterum
 ex altero, qui *tres unum sunt*, non unus, quomodo dictum est,
Ego et Pater unum sumus. A person acquainted with Latin will
 readily perceive, that if *quomodo dictum est* be equivalent to
quod dictum est eo modo quo, Tertullian's *dictum est* is as direct
 a quotation as Cyprian's *scriptum est*. In the same manner he
 connects two quotations from Scripture in the sections imme-
 diately preceding: *Hæc quomodo dicta sint*, § 22, and *Et appa-*
rere jam potest quomodo dictum est, § 24.

eighth verse mystically of the Trinity, but he does not impute such an interpretation to Cyprian. Augustine would not have proposed his mystical interpretation so hesitatingly and doubtfully as he has done, if he could have quoted the authority of Cyprian for it. Facundus's supposition having been produced by Simon, in his Critical History of the New Testament, was adopted by Sir Isaac Newton ; and the inference which our great Philosopher and others drew from it was, that both Augustine and Cyprian were wholly ignorant of the seventh verse. It was, therefore, rejected by him as a gloss grown out of the mystical interpretation of the eighth. Mr. Porson adopted the same inference. It is *one* of his strongest positions * against the verse, and, in his hands, it became, I am inclined to think, a most influential argument with the gene-

* His other strong position is of a different kind: "The strongest proof" (says Mr. Porson) "that the verse is spurious, may be drawn from the omission of the verse in Leo's Treatise on the *Incarnation*." In the passage to which Mr. Porson refers, the seventh verse (which relates to the *Divinity* of Christ) would have been wholly out of place. Leo's reference to the *blood*, mentioned in the *sixth* verse, by which Christ was manifested to be *come in the flesh* ; and to the *spirit*, the *water*, and *blood*, in the eighth, the last evidences of his *death* on the Cross ; would

rality of his readers. He says, " I do re-assert,
 " that no writer in his perfect mind could
 " possibly adopt the allegorical exposition of
 " the eighth verse, if the seventh were extant
 " in his copy " (Letters to Travis, p. 311).
 That this inference (as it respects Cyprian and
 Augustine, and the authenticity of the verse),
 however plausible, was perfectly groundless,
 I have proved elsewhere, by showing, that
 Augustine was the *first proposer* of the alle-
 gorical interpretation ; and that he so inter-
 preted the verse in order to obviate an here-
 tical misapplication of it ; and not to prove
 from it the doctrine of the Trinity, but to
 preclude inferences inconsistent with that
 doctrine. That the allegorical exposition of
 the eighth verse does not imply the absence
 of the seventh, is clear from the learned
 Archbishop of Cherson's Letter * to Matthæi,

have been interrupted and obscured by the insertion of the in-
 tervening verse, relating solely to the *Divine Nature* of Christ.
 The omission, therefore, of the *seventh* verse in a passage on the
Incarnation, is no proof of Leo's ignorance of the seventh verse.
 (See Extracts from Leo's Treatise, quoted in the *Postscript* to a
 Letter to the Archdeacon of Cardigan, pp. 64, 65.)

* Prefixed to Matthæi's Edition of the Catholic Epistles,
 p. LXI.

in which, at the same time that he defends the authenticity of the seventh verse, he allegorically explains the eighth, precisely as Augustine does. But the late discovery of Augustine's Treatise *De Speculo*, supersedes all further dispute about *his* knowledge of the seventh verse, as will be seen by the following Extract from a Letter, which I lately received from the Rev. Dr. Wiseman, Pro-Rector of the English College at Rome, and author of a valuable work, entitled *Horæ Syriacæ* :—" Another MS. which I have inspected, is still more striking. It exists in the Library of Santa Croce in Gerusalemme, and contains an assortment of Scriptural texts, which comprise all that is to be believed and practised. The MS. is of the sixth or seventh century ; and the character, if my memory serves me, is not unlike the Latin of the Codex Bezae. Under the head *De Distinctione Personarum* (fol. 19, verso), is what follows : ' Item Johannes in Epistola Item illic Tres sunt qui testimonium dicunt in caelo (*sic*) paster

“ ‘(sic) verbum et sps. Et hi tres unum sunt.’
 “ A fac-simile of the passage, which is repeated several times in the work, is preparing. What is of great consequence is, that the version used throughout the work is the ante-Hieronynian, and that the work bears the title of being Augustine’s *De Speculo*, mentioned by Possidius.” It was not, indeed, credible, that the verse should have been unknown to the Author of the following passages : “ Deus itaque summus et
 “ verus cum Verbo suo et Spiritu Sancto,
 “ quæ tria unum sunt;”* and “ Tres enim
 “ Personæ sunt Pater, et Filius, et Spiritus
 “ Sanctus ; *et hi tres* (quia unius substantiæ
 “ sunt) *unum sunt* :”† or to a contemporary of Jerome, whose translation of St. John’s Epistle includes *both* verses in the most ancient MSS. of that version, that are now extant.

A late opponent of the verse, who styles himself *Crito Cantabrigiensis*, says, “ If the

* De Civitate Dei, Lib. V. c. 11.

† Contra Maxim. Lib. II.

“ evidence, that the verse existed in the fourth century, was half as certain as the evidence that Bentley deemed it spurious, there would be no dispute on *that* subject.”* There should, then, be an end of all controversy about the authenticity of the verse, at least on the part of Crito. For Dr. Bentley was of opinion, that “ if the verse was known to the fourth century, let it come in, in God’s name.” It was certainly known to Jerome and to Augustine, and, with almost equal certainty, to Basil, who says, “ Believing in God, the Word, and the Holy Spirit, one Godhead, and alone to be adored ;” and to the framers of the Second Creed of Antioch : “ We believe in one God, the Father, and in one Lord, Jesus Christ, and in the Holy Spirit, three in Person, but one in consent.”†

If Sir Isaac Newton had been aware, that the verse was known to the fourth century,

* Vindication of the Literary Character of Professor Porson, p. 156, note.

† See a Letter to the Clergy of the Diocese of St. David’s, pp. 8 and 120—123. (Lond. 1825.)

and that the allegorical interpretation of the eighth verse was unknown to the Greek Fathers, and to the Latin Fathers before the time of Augustine, he would, probably, never have written his Dissertation on the controverted verse of St. John. The *controversy, which Simon excited* by his Critical History of the Text of the New Testament (from which Mr. Porson says, that Sir Isaac chiefly collected the materials of his Dissertation), especially on the subject of the contested verse, seems to have induced him to alter his opinion of the passage. For in less than fifteen months after his Tract had been sent to Le Clerc for publication, Sir Isaac became anxious for its suppression, and wrote to Mr. Locke (through whose hands it was conveyed to Le Clerc) to stop the publication. Of this we are informed from his own Letters, which have been lately published in the "Life of John Locke," by Lord King.* Le Clerc says, that Sir Isaac would have written a better book, if he had *carefully read* what

* Vol. I. p. 409.

M. Simon has said on the subject.* Our great Philosopher, who had a profound veneration for the Scriptures, and very much at variance with the spirit of the *Histoire Critique*, when he wrote his Dissertation, was, probably, not sufficiently conversant with the writings of Simon, to see the dangerous tendency of his critical principles. Twelve months' additional perusal of them, and of the writings opposed to them, may have led to a change of opinion, and to his anxiety for the suppression of the Tract.

The posthumous character of a work detracts not a little, in all cases, from its authority; but the deliberate suppression of the Tract in question, by its Author, should for ever prevent the great name of Sir Isaac Newton from being quoted against the validity of Cyprian's quotation, or the authenticity of either of the passages (1 John v. 7, and 1 Tim. iii. 16),† which are the subjects of his Tract.

* Ibid. p. 429: "Si l'Auteur avoit lu avec soin," &c.

† See the text of 1 Tim. iii. 16, vindicated by Dr. Henderson, in his *Mystery of Godliness* (London, 1830); and by J. J. Gurney, in his *Biblical Notes and Dissertations*. (London, 1830.)

Admitting, however, that Cyprian did not allegorically interpret the eighth verse, but that he quoted the words—*And these three are one*, from the seventh, still Michaelis cannot consent to receive the verse as genuine on the *single* authority of Cyprian. “The verse,” he says, “ought not to be pronounced genuine “merely because *one single Latin* Father of “the three first centuries, who was Bishop “of Carthage, where the Latin version only “was used, and where Greek was unknown, “has quoted it” (ch. xxxi. § 3). If Greek was unknown, generally, to the inhabitants of Carthage, Cyprian himself was well acquainted with it, and must have known what was in the original text, when he said, “It is “*written* of the Father, the Son, and the Holy “Spirit, *And these three are one.*” In another place, Michaelis says, “The Latin Fathers, “in general, *did not understand Greek*, and “consequently could only use the version of “their country” (p. 425). This supposed ignorance of Greek imputed to the Latin Fathers, is one of the many misrepresentations which must have given to the ge-

nerality of readers a very false impression of the subject. The first Fathers of the Latin Church, as far as the middle of the second century, were all *Greeks*. And their successors,—they who are most immediately connected with the history of the controverted verse, from Tertullian to Fulgentius,—were eminently learned in the Greek language. Augustine was, perhaps, the least critically learned of the Latin Fathers of the first six centuries ; yet, in appreciating the value of the old Latin translations of the New Testament, he gave a preference to one of them, for a reason which shows he must have been acquainted with the original : “ Let the “ *Italic* be preferred ; for it adheres more “ closely to the words [of the original], yet “ with perspicuity.”

Another great misrepresentation has misled many readers into an opinion unfavourable to the authenticity of the verse. “ The “ ancient writers,” says Michaelis, “ whom “ Bengel has quoted, are all *Latin* writers ; “ for *he acknowledges, that no Greek Father*

“ has ever quoted it.”* Nothing can be more untrue than this assertion. It was first made by Wetstein, and was adopted from him by Michaelis and Mr. Porson. I have, in another place,† shown the origin of this misrepresentation, arising from a misquotation of Bengel’s words by Wetstein; and that Bengel is so far from acknowledging that *no Greek Father* has ever quoted the verse, that he asserts the very reverse in the xxviiith Section, and, in his xxxi^{id}, has produced Greek authorities from the second, fourth, seventh, and ninth centuries, in the writings of Irenæus, Athenagoras, Clemens Alexandrinus, Basil, Maximus, and the Prologue to the Canonical Epistles, in order to show, that the verse was read by the Greek Fathers from the beginning.

If the verse, then, has all the evidence, internal and external, which I have endeavoured to exhibit to you, you may reasonably ask, how has it happened, that its authenticity has been denied or questioned by so many learned

* Introduction, ch. xxxi. § 3, vol. iv. pp. 420, 421.

† Postscript to a Letter to the Archdeacon of Cardigan, pp. 48—51.

men, from the beginning of the sixteenth century to the present time? If it has been denied by some learned men, it has been vindicated by others not less learned. Of the last fifty years it may truly be said, that a prejudice against the verse has been excited by the most unfounded charges respecting it, which I will here recapitulate :—

1. That it was forged about the year 1520, for the purpose of deceiving Erasmus. (Mr. Porson.)

2. That it was translated from the Latin by one of the Complutensian Editors. (Griesbach.)

3. That it is found in no Greek MS. prior to the sixteenth century. (Michaelis.)

4. That the verse is not found in Latin MSS. of the Vulgate before the tenth century. (Wetstein.)

5. That no Greek Father ever quoted it, (Wetstein, Michaelis, Mr. Porson.)

6. That the Latin Fathers, who quote it, were generally ignorant of Greek. (Michaelis.)

7. That the verse was never quoted by the ancient Fathers against the Arians. (Passim.)

8, 9. That the Verse has no external evidence, and was abandoned by all the learned (Mr. Porson),—though defended by Hammond, Smith (in answer to Simon),* Bull, Grabe, Mill, Bengelius, Horsley, Knittel, &c. &c.

If, now, we take from the scale of the *negative* evidence these misrepresentations, and place their contrary truths in the scale of the *positive* evidence, with the Greek MSS. now extant, which contain the Verse, and those from which the Complutensian and Erasmusian texts were printed; and at the same time bear in mind, that, during the first *four* centuries, there is *no Greek* evidence against the verse, and much, both of Greek and Latin, for it; there results, in my opinion, a decisive preponderance of proof for the authenticity of the controverted verse.

It deserves to be noticed (and the rather, because it has been unnoticed, I believe, by

* *Vindiciæ* 1 Joh. v. 7. & *Defensio contra Simonii Exceptiones*. (Lond. 1690.)

all the opponents of the Verse), that a Greek MS. was once extant at Venice (as we are informed by Harenbergius, in the *Bibliotheca Bremensis Nova*), which contained the Verse.*

To the influence of the before-mentioned misrepresentations may be added, the effect of a persuasion, that “ the fullest information “ on the subject of the controverted verse was “ to be found in Mr. Porson’s Letters to “ Archdeacon Travis;”† and, that it was “ unwise to contradict the Greek Professor’s “ critical opinions.”‡ Not a little influence may be attributed to Mr. Porson’s management of the controversy—to the spirit and temper of his work—the wit, the irony, and the overwhelming contempt with which he treats the errors and oversights of his antagonist.

It is not unworthy of remark, that, after all the “ gigantic exertions of intellect” which have been employed to prove the Verse spurious, Dr. Nolan, within these few years, has shown equal learning in defence of its authenticity; and that, within the same period, two

* Cl. ii. p. 428 † Crito’s Vindication, p. 347. ‡ Ibid. p. 276.

learned men (Bishop Tomline and Dr. Hales), who once were opponents of the Verse, were induced, by a fuller examination of the evidence in support of the Verse, to change their opinions. Bishop Tomline's candid acknowledgment of his "shaken opinion" I have stated, with his permission, in a Letter to the Clergy of the Diocese of St. David's, p. 81.* Dr. Hales has recorded his own most explicit avowal of his former mistaken judgment in the Preface to his Work on *Faith in the Holy Trinity*, p. ix., and by an elaborate Defence of the Verse in the Work itself. To the amended judgment of these learned men, we may also add two other eminent authorities who maintain a doctrine, which is, alone, sufficient to neutralise the whole of the external evidence against the Verse. The Archbishop of Cherson,† and Bishop Middleton,‡ were of opinion, that the grammar of the eighth verse is dependent on that of the seventh, and is inexplicable and indefensible without it.

* A Letter on a Passage of the Second Symbolum Antiochenum of the Fourth Century. London, 1825.

† Letter to Matthæi.

‡ Doctrine of the Greek Article.

NOTE.

P. 55, 56. "The only true God" (John xvii. 3), that is, "greater than all gods" of the heathen. The term *only* does not possess so exclusive a sense in Greek, Latin, or English, as is insisted on here by Socinians and others, to the exclusion of the Deity of Christ. Servius's Note on a passage of Virgil's *Georgics* may serve as an illustration :

An Deus immensi venias maris, ac tua nautæ
Numina *sola* colant.

On which Servius says : *Sola*, magna, præcipua, id est, supra alios deos marinos. The restricted sense of this term, in our own language, may be exemplified from a memorable passage in the Liturgy of our Church : "Thou *only* art holy," is said of Christ, but not exclusively of the Holy Spirit; and "Thou *only* art the Lord," yet not exclusively of the Father.

In a Note appended to the *View of the general Tenour of the New Testament*, p. 145, is the following observation respecting the Persons of the Deity : "Being equally "omniscient, each must know every thing which the "others know ; being equally powerful and omnipresent, "each must be infinitely effective in operating over boundless space ; and being equally wise, would necessarily "will the same decrees. With reverence be it spoken,

“ were the number of such beings three, or any other number, the unity would be equal.” The proof of their equality and unity of nature necessarily follows from their equal possession of infinite attributes, as that of their distinct personality does from their distinct offices in the redemption of mankind. It is sufficient for us to know, that the Three Persons of the Deity are distinctly recorded in the Gospel : a record clear enough, and authoritative enough, to supersede the questions, with which the Author of the *VIZW* has accompanied the preceding observation, namely, “ *Why,*” and “ *For what use,*” they are distinct Persons—which it may be as impossible to answer, as unnecessary, if not irreverent, to inquire.

The twentieth verse of 1 John v. may be thus analysed :—

1. We know that Jesus is the Christ, the Son of God ;
2. We know, by revelation, that he is the true Christ ;
3. We are in—disciples of—the true Christ,
4. Even in His Son (the Son of God), Jesus Christ.
5. The same is the true God, and the Eternal Life.

HIS in the fourth clause relates to GOD *expressed* in the first, and *understood* in the second clause of the *original*. The Apostles derived their knowledge of the Son of God from the Father : “ Flesh and blood hath not revealed it “ unto thee, but my Father, which is in heaven.” Matth. xvi. 17.

APPENDIX

ON

SIR ISAAC NEWTON'S SUPPRESSION

OF HIS

Dissertation

ON 1 JOHN V. 7, AND 1 TIM. III. 15;

AND ON

THE EVIDENCE OF A GREEK MS. AT VENICE, WHICH CONTAINED
THE CONTROVERTED VERSE OF ST. JOHN.

APPENDIX.

THE name of Sir Isaac Newton has been lately * employed, by Socinians and Unitarians, in opposition to the doctrine of the Trinity, on the authority of a Tract, which he anxiously and deliberately suppressed.† Dr. Brewster, in his recent publication of the Life of Sir Isaac Newton, has, it is much to be regretted, done the same injustice to the memory of Sir Isaac, by his re-statement and revival of the general contents of the suppressed Dissertation on the controverted Verse of St. John, and by omitting in the *re-statement* ‡ to notice Sir Isaac's suppression of the Tract. The preceding REMARKS *on the general Tenour of the New Testament* had hardly left the press,

* See Dr. Henderson's *Mystery of Godliness*, p. 3.

† In a Letter to Mr. Locke, he says: "Let me intreat you to stop their translation and impression as soon as you can, for I design to suppress them:" and, in another Letter, "I am glad the edition is stopped." (Lord King's *Life of Locke*, Vol. 1, pp. 409. 415.)

‡ Dr. Brewster had *previously* noticed the *suppression* of the Dissertation, but omitted to notice it in the re-statement of its contents.

when I first met with Dr. Brewster's *Life of Sir Isaac Newton*, in the xxivth volume of the *Family Library*. The popularity of the work, of which Dr. Brewster's volume is a very interesting portion, has induced me to add this Appendix to my Remarks, in order to counteract, as far as may be, the injury done to the name of Sir Isaac Newton, and its influence on public opinion.

The revival and re-statement of these abortive criticisms is injurious to the memory of the writer, because it omits to notice, that the Tract, which contains them, was deliberately and anxiously suppressed, and never published by him, though he lived nearly forty years after the date of its suppression. Sir Isaac died in 1727.

The Criticisms were founded on an erroneous assertion of Father Simon, in his *Histoire Critique*, that the ancient Fathers generally interpreted what is said in the eighth verse of the spirit, the water, and the blood, allegorically of the Trinity. This assertion was refuted, and the seventh verse defended by Smith and Ittigius in the year 1690. In

the early part of this year, or in the year preceding, the Criticisms were written. They were sent to Locke in November, 1690, for publication, recalled and suppressed in 1692, after the refutation of Simon's assertion by Smith and Ittigius, &c.

In the general statement of the Criticisms it is asserted, that the seventh verse had its origin from the allegorical interpretation of the eighth verse by the Latins, among whom Simon asserted it was generally prevalent. So far is this assertion from being true, that there are very few of the Latin Fathers (and none of the Greek) who so interpret the eighth verse. This interpretation is not found in the writings of Tertullian or of Cyprian, who lived before the time of Augustine, or of Jerome, who was his cotemporary, or of Victor Vicensis, Cassiodorus, or Fulgentius, who lived after him. Augustine was certainly the first who applied the allegorical sense to the eighth verse; and even he understood it literally to mean the *human spirit* which Christ yielded into the hands of his Father, and the *blood and water* which issued from his side.

Sir Isaac had no doubt of the authenticity of the seventh verse, till he was misled by Simon's assertion respecting the general prevalence of the mystical interpretation of the eighth, and his consequent supposition, that Cyprian's words were quoted from the eighth. "These places of Cyprian" (says Sir Isaac), "being, in my opinion, genuine, seem so apposite to prove the testimony of the Three in Heaven, that I should never have suspected a mistake in it, could I have reconciled it with the ignorance I meet with of this reading in the next age amongst the Latins of both Africa and Europe, as well as amongst the Greeks." This notion of the ignorance of the fourth, fifth, and sixth centuries he collected, by inference, from the asserted prevalence of the mystical interpretation, which I have before shown to be unfounded. Indeed, the "absurd hypothesis," as Mr. Porson calls it, of this futile, nugatory, and puerile interpretation (as it is called by Mill), is alone a sufficient warrant, that it could not have been generally prevalent in the Church.

In the statement it is asserted, that “ *the spirit, the water, and the blood* were interpreted by the Latins to be the Father, the Son, and the Holy Ghost, *in order* to prove them *one*.” There was no want of proofs in abundance from Scripture of the unity of the three Divine Persons. And we know from Augustine, the author of the mystical interpretation, that it was proposed by him, not to *prove* the doctrine of the Trinity, but to *deprive* unbelievers in that doctrine of an argument against it.

“ With the same view” (says the statement, that is, to prove the Father, Son, and Holy Ghost to be one), “ Jerome inserted [the verse respecting] the Trinity in express terms.” This is a most gratuitous assertion, without the slightest authority from history or tradition; and contrary to Jerome’s own most explicit testimony, that his version was a scrupulous and faithful transcript from the Greek text. It is evident, too, from the general tenour of the Epistle and the context, that the object of the seventh verse is not to prove the unity of the Three Heavenly Wit-

nesses, but the Divinity of Christ by their united testimony. Inattention to this distinction has, I think, been a principal cause of opposition to the seventh verse.

“In the twelfth and following centuries, “the [Jerome’s] variations *began* to creep “into the text in transcribing.” The *whole* of the seventh verse is quoted many centuries before the twelfth, by Fulgentius, who was very learned in the Greek language, and before him by the Fathers of the African Council, A. D. 484.

The statement proceeds: “After the invention of printing, it crept out of the Latin “into the printed Greek.” It appeared first in the printed Greek text early in the sixteenth century; but it is found in two Greek manuscripts, now extant, of the fourteenth or fifteenth, or, according to Dr. Adam Clarke, of the thirteenth. It was also in the Greek text of Bryennius, at least a century before the first printed edition of the Greek text.

After the general statement of Sir Isaac’s Criticisms on the verse, Dr. Brewster quotes his paraphrase of the passage, which Bishop

Horsley says is a "model of that sort of
 "paraphrase by which any given sense may
 "be affixed to any given words." Of the
 justice of this character of the paraphrase,
 the reader may form some judgment from the
 following paraphrase of the words, "This is
 "he that came by water and blood:" "*This*
 "*is he that*, after the Jews had long expected
 "*him, came*, first in a mortal body *by* baptism
 "*of water, and* then in an immortal one, by
 "*shedding his blood* on the cross, and rising
 "from the dead."

Dr. Brewster concludes his statement, by
 saying: "As this learned Dissertation had
 "the effect of depriving the defenders of the
 "doctrine of the Trinity of two leading texts
 " [1 John v. 7, 1 Tim. iii. 16], Sir Isaac Newton
 "has been regarded as an Antitrinitarian."
 The Dissertation having been suppressed by
 its author, and not published till the year 1754,
 could have had no effect for more than half
 a century after it was written. Nor could the
 defenders of the doctrine of the Trinity be
 said to have been deprived of a verse which

was claimed and defended during Sir Isaac's lifetime, by Smith in 1690, by Ittigius in the same year, Kettner in 1697, by Bishop Bull and Grabe in 1703, Mill in 1707, Maius 1708, Mesnard 1709, Pfaffius 1709, by Kettner again 1713, Martin in 1717, Calamy in 1722, Bishop Smallbrook in 1722, and A. Taylor in 1727. Sir Isaac Newton died in that year. Since that period, it may be sufficient, out of many very learned advocates for the verse, to mention the names of Bengelius, Ernesti, and Bishop Horsley. The last-mentioned very learned advocate of the verse says, "that the omission of the seventh verse "breaks the connexion, and heightens the "obscurity of the Apostle's discourse." From the internal evidence of the passage (to which an appeal is made in this observation), I have shown in the preceding LETTER, I think, satisfactorily, that the verse possesses the same irrefragable marks of genuineness which authenticate the whole Epistle.

Dr. Brewster says, "that the Dissertation "has had the effect of causing Sir Isaac "Newton to be regarded as an Antitrinita-

“rian :”—an effect, unjust for many reasons ; injurious to the memory of our great Philosopher ; dangerous to the faith of readers, who are unacquainted with his other writings, by that influence on public opinion, which Socinians and Unitarians are now industriously promoting ; and therefore, on all accounts, conclusive against the revival of opinions which their author had deliberately suppressed.

NOTE to p. 75.

On a Greek MS. at Venice, which contained 1 John v. 7.

I have mentioned (p. 75), on the authority of Harenbergius, that a MS. was once extant at Venice, which contained the controverted verse of St. John. The MS., he says, was shown to Paulus Antonius,* by a Greek of no mean authority. It does not appear who was the possessor of this MS. ; but that such MS. was extant at Venice, is confirmed by a marginal Note in one of the Canonici Gr. MSS. (B. 110), now in the Bodleian Library, and formerly belonging to the Abbate Canonici, from whose heir it was purchased, with a large collection of MSS., by the University of Oxford, a few years since. The marginal Note is attached to the controverted passage, and is as follows :

Οὕτως ἐν ἄλλῳ·

“Ὅτι τῆς εἰσὶν οἱ μαρτυρεῖς ἐν τῷ ἕκτῳ, ὁ πᾶς, ὁ λόγος, καὶ τὸ
ἀγαπᾶν τὸν πατέρα. καὶ ὅτι οἱ τρεῖς ἐν εἰσὶ. καὶ ἑῷ εἰσὶν οἱ μαρτυρεῖς ἐν τῷ γῆ,
τὸ πᾶς, καὶ τὸ λογιστὰ.

* Paule Gabriel Antoine, Author of *Theologia Universa*, who died in 1748, appears to be the person intended by Harenbergius.

This AAAO may have been the MS. which was shown to Paulus Antonius, or it may have been some other; but the coincidence of the testimony of Harenbergius with the marginal Note of the Venetian MS. in the Bodleian, leaves no room to doubt that one MS. at least was extant at Venice which contained the controverted verse.

I have the satisfaction of adding a *third* notice of a Venetian MS. which contained the verse, communicated to me by Dr. Wiseman (Pro-Rector of the English College at Rome), by this day's post, October 19, 1831. "It is a singular coincidence, that in the MS. Notes of the Secretary of the Congregatione, appointed by Clement VIII. to edit the Vulgate, I have found a Greek MS. at Venice appealed to, as one of the grounds for preserving the verse."

The learned Professor of Divinity at Oxford, may, perhaps, think the text quoted in the margin of the Venetian MS. the more deserving of notice, as it agrees altogether with the commonly-received text, and obviates his objection, that the "seventh verse, as printed in our modern editions, is not to be found in any existing MS.," though the MS. mentioned by Harenbergius, and that quoted in the margin of the Venetian MS., may not be, *at present*, known at Venice. The *entire*, unvarying text of no writer is to be found in any *existing* MS.; nor precisely the same text in any two MSS. Even the *gemelli codices*, as they are called, have their differences of reading (see Mill, Proleg. 1089). If various readings were a proof of spuriousness, neither the sixth nor the eighth verses would be genuine.

A report that two Greek Lectionaria, of the sixth or seventh century, have been lately seen in a Monastery, on Mount Sinai, which contain the verse, is too interesting to be omitted here, but not yet sufficiently substantiated to be quoted in evidence of the verse.

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2 Gr. xii
 8. 9. p. 21.

LATELY PUBLISHED.

1. A VINDICATION of 1 John v. 7. from the Objections of M. GRIESBACH. Second Edition, London, 1823.

2. The GREEK ORIGINAL of the NEW TESTAMENT asserted. London, 1823.

3. A LETTER to the CLERGY of the DIOCESE of ST. DAVID'S, on the Second Symbolum Antiochenum of the Fourth Century. London, 1825.

4. A LETTER to the ARCHDEACON of CARDIGAN, in Answer to CRITO CANTABRIGIENSIS'S VINDICATION of the Literary Character of Professor PORSON; and in further Proof of the Authenticity of 1 John v. 7. London, 1829.

5. GEORGE THE FOURTH, THE PATRON OF LITERATURE: A DISCOURSE, delivered at the Anniversary Meeting of the Royal Society of Literature, April, 1830.

6. A DISCOURSE, delivered at the Anniversary Meeting of the Royal Society of Literature, April, 1831.

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APPENDIX

GENERAL PRINCIPLES

These principles are based on the work of the Commission on the Organization of the Executive Branch of the Government, and are intended to guide the President in the selection and appointment of his officers and employees.

PRINCIPLES

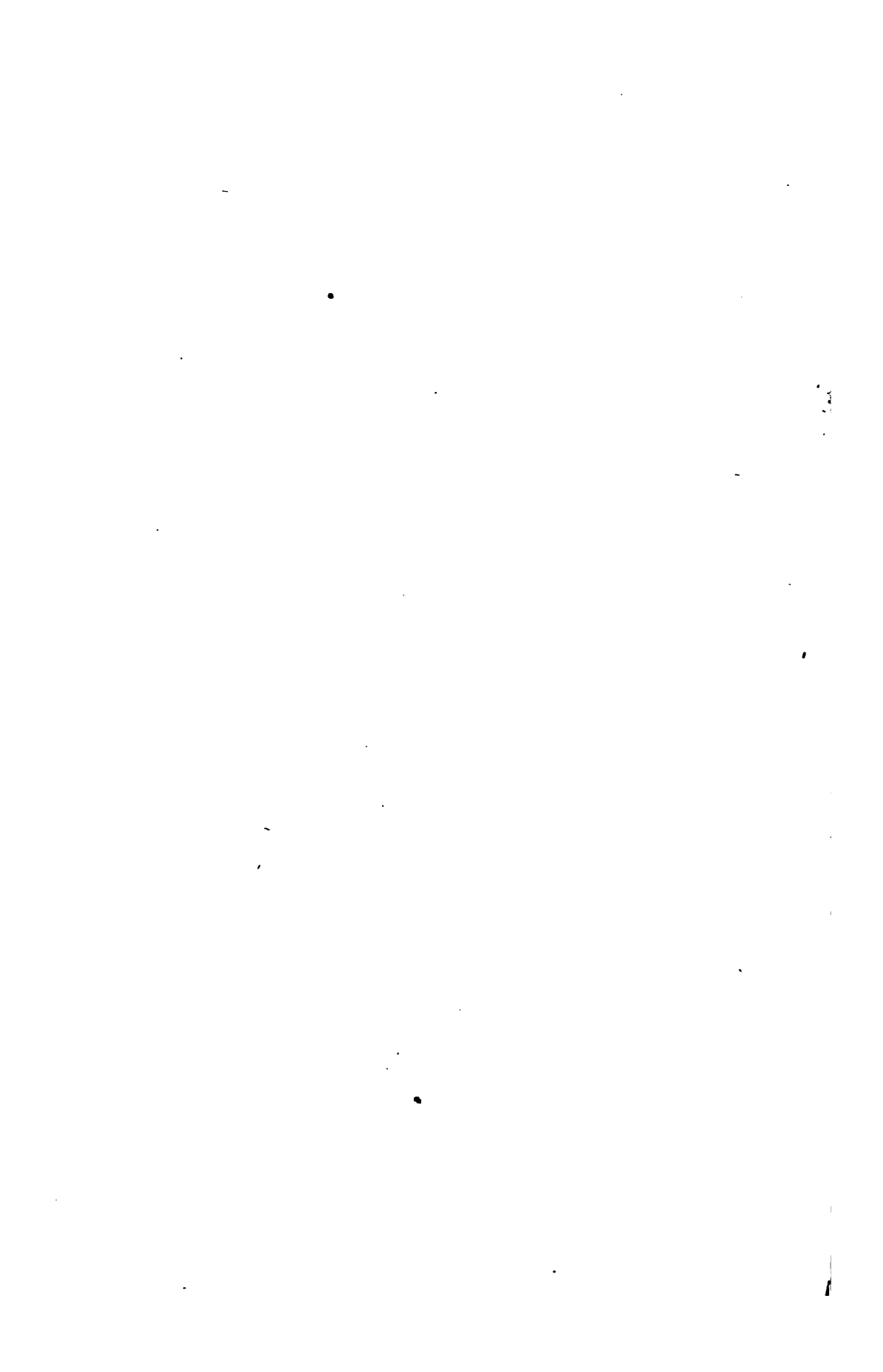
The President shall select and appoint his officers and employees in accordance with the following principles:

1. The President shall select and appoint his officers and employees on the basis of merit and fitness.

2. The President shall select and appoint his officers and employees on the basis of their ability to perform the duties of their offices.

APPENDIX

These principles are based on the work of the Commission on the Organization of the Executive Branch of the Government, and are intended to guide the President in the selection and appointment of his officers and employees.



B

